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No. 1

1945



Luther League

of America

THE YOUNG PEOPLE'S ORGANIZATION

OF THE

UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

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VOL. LVII

JANUARY, 1945

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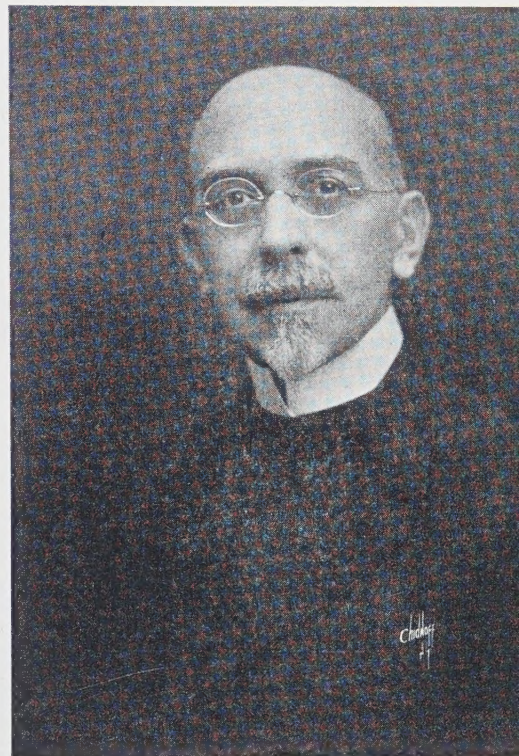
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THE REV. FRANKLIN CLARK FRY, D.D.
President, 1945—

Saluting The Presidents

*Of The United Lutheran
Church in America*



THE REV. FREDERICK H. KNUBEL, D.D.
President, 1918-1944
President-Emeritus, 1945—

Speaking to Dr. Knubel

DR. FRY Said:

*'We of the next generation
will strive to perpetuate
your faithfulness.'*

"Now and long after Frederick Herman Knubel has been gathered to his fathers he will continue to be enshrined in our hearts, in gratitude to God for his illustrious leadership of a Church Body . . . and for his significant contribution to the development of conservative American Lutheranism."—P. O. Bersell



GOLDEN JUBILEE YEAR — 1945



Silent Meditation:

"Jesus stand among us
In Thy risen power,
Let this time of worship
Be a hallowed hour.
Breathe the holy spirit
Into every heart,
Bid the fears and sorrows
From each soul depart."

Scripture: John 15:2-17; Galatians 6:2;
Acts 20:35; Revelation 20:12; Mat-
thew 5:16.

Hymn: "A Charge To Keep I Have"
(376 CSB)

Worship in Offering *

Offertory Prayer: In the Name of Christ and to the commission of spreading His Gospel on the earth, we dedicate this offering. May it receive, O Lord, Thy blessing, to carry unto men a finer appreciation of service, a higher evaluation of their lives, and a saving knowledge of Thee. In Christ's Name we pray. Amen.

Meditation: "Untrodden Ways"

There stands in the capitol in Washington a statue of Christopher Columbus, representing the great discoverer claiming the country he had found in the name of his king. At the time he knew little of the wonderful resources of the continent he had discovered, but whatever they might be, all were dedicated to the ruler of the land and nation to which he owed his personal allegiance.

As we stand at the opening of a new year we know not of the many things it may hold, because "we have not passed this way before". We know not what burdens we shall have to carry, what sorrows we shall have to endure, what temptations we shall

have to face, or what enemies we shall have to encounter. But we do know that whatever it is, it is all God's gift, and one thing is sure. We shall not accomplish anything this year if we expect to accomplish nothing. If a man walks along a road, he sees a thousand things he didn't expect to see when he started out, but he sees them because **he did start out**. Whoever goes forth on God's promises may not get where he thought he would, but **he will get somewhere**.

As Luther Leaguers starting down this "untrod road", may our lives be rededicated in Christian service to our Master. He waits for us to enter into His great workshop and become His co-worker. Our appointed places cannot be filled by others, and our tools must not be left untouched and unused.

We cannot evade our responsibility to others. We are in truth "our brothers' keepers", and we are liable

broader field. We are "in training" for the work that can be done only by us, and in that training we can develop habits of faith, trust, and dependence on God. The world is watching those who profess to be Christians. Give it no opportunity to see that you do not live according to this profession of faith. Prove your faith by your works, mean what you say.

Any task that will do good for someone is worth your best. It is not commonplace.

"A commonplace life," we say, and we sigh.

But why should we sigh as we say,
For the commonplace sun in the
commonplace sky

Make up the commonplace day.

The moon and the stars are
commonplace things,

The flower that blooms and the bird
that sings.

Over A New Road

(A Service of Rededication)

By VIRGINIA WIRT, Chairman, Life Service Committee,
Luther League of America

Yesterday is gone. Tomorrow is uncertain. Today is here. USE IT!"

to be called upon at any time to give an account of how they fare. Our responsibility is to work, to give, that the Kingdom of Christ may progress.

No day comes to us without its duties, and with them will come the power and vision to carry them through. Christ has promised that we shall never be given tasks greater than our strength to bear them. "As thy days, so shall thy strength be."

In the communities in which we live and serve, the every-day humdrum tasks may not seem very important in the light of greater accomplishments. We often ask ourselves "Why?" Why should we be the ones to stay at home and carry on with the routine tasks that almost anybody could do? Perhaps we shall never know why, but we do know that in God's good Plan, each little task has its place and goes to make the whole pattern of life. But we never know at what moment God will open the door for us to opportunities for greater service in the

But sad were the world and dark
our lot

If the flower failed and the sun
shone not;

And God who sees each separate
soul

Out of commonplace lives makes
His beautiful whole."

—Susan Coolidge

And our work must be done today! For the work of Christ's Kingdom cannot be delayed. **Today** we must be at work in our Father's vineyard. **Today** we must plant and water vines that in some other today will bear rich fruit. We must be patient, however, and not complain because planting and harvesting are not always in the same day. And remember that "the fruit of the spirit" is not often gathered as soon as the seed is planted. "Tomorrow" is the day when the lazy work. Our work for our Father must be done **today**. "I must work the work of Him that sent me, while it is day; the night cometh when no man can work."

(Continued on Page 22)

LUTHER LEAGUE REVIEW

*The use of the offertory service should be determined by individual circumstances.



Interior, Central Lutheran Church, Minneapolis, Minnesota, where the 14th bi-ennial convention of The United Lutheran Church in America was held, October 11-17, 1944.

The Congregation of Central Church belongs to the Norwegian Lutheran Church of America. Thus we witness another generous gesture in the direction of better inter-Lutheran relationships. However slowly the sense of Lutheran unity grows among us, it does grow.

The photograph shows the impressive Ordination Service of the N. L. C. A. held at Central Church, last June. Dr. J. A. Aasgaard, President of that body, is the officiating clergyman.

The Luther League Confronts The Church Convention

(Editor's Note: The program of the Minneapolis Convention contained many items of special interest to the youth of the Church. Most of them have been covered already by "The Lutheran". Other items not presented there will be given here.)

On Thursday of convention week in the Leamington Hotel at noon, a luncheon meeting of youth workers in the Church was held. Arrangements were in charge of Rev. John P. Shannon, Youth and Christian Education Secretary of the Northwest Synod, who started the session off and then turned it over to Secretary Ducker.

After the meal itself was over opportunity was given to the thirty-five persons present to introduce themselves to the assembly. Among those present were persons prominent in youth work in congregations, synods and the United Church.

A feature of the gathering was the introduction of the Executive Secretary-elect of The Luther League of America, Rev. Joseph W. Frease, who spoke briefly. Within the limits of the brief time available a round-robin on present-day problems in youth work and their solution was conducted. President Schaediger brought the meeting to a close with a brief message.

On Sunday afternoon, October 15th, the Luther League of Minnesota was host to a Luther League Rally at Holy Trinity Church, Minneapolis. Following the formal part of the meeting a buffet supper was served to those present by the Leaguers of Holy Trinity Church.



The Executive Committee

of

The Luther League of America

requests the honor of your presence at

The Service of Installation

of

The Reverend Joseph Wade Frease

as Executive Secretary

Lutheran Church of The Holy Communion

Chestnut Street above Twenty-first

Philadelphia, Pennsylvania

Sunday, January 21, 1945 at 8.00 P. M.

† †

Sermon by The Reverend Franklin Clark Fry, D.D.

President, The United Lutheran Church in America

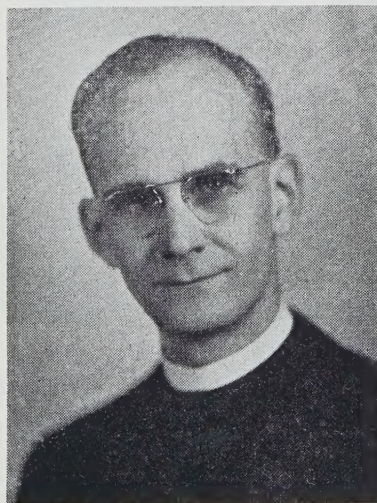
bara Roth, President, United Christian Youth Council, Minneapolis; Miss Elsie Tamm, President, Minneapolis Federation of the Luther League of the American Lutheran Church; Mr. Luther Gronsett, Augsburg Seminary student, represented Luther League of the Lutheran Free Church; Rev. Wilton E. Bergstrand, Executive Director, Luther League of the Augustana Synod; Mr. Ray Seaver, Luther League of the Lutheran Brethren; and Miss Bernadine Otto, representing the United Danish Luther League.

The members of the official family present were also given a brief opportunity to speak. In addition, a representative from the Manitoba District, Rev. A. Goos, John George Kurzenknabe, printer to the Luther League of America and former president, Dr. Paul M. Kinports, former Executive Secretary, all had the chance to extend greetings.

The spirit of the meeting ran high and many were the expressions of hope that the days ahead held promise of better organization expression of manifest Lutheran unity.

There are Leaguers who will read these lines in some sections of the country who never knew that there

(Continued on Page 32)



THE REV. W. E. BERGSTRAND
Executive Director
Luther League of The Augustana Synod

The meeting was opened with an inspirational sing conducted by Mr. Milton Holtz, President of the Twin City District of the Walther League. The meeting itself, especially notable for bringing together youth leaders of all branches of Lutheranism, is another witness to the growing sense of Lutheran unity. It was appropriate that this should take place in Minneapolis, referred to by many as the capital of Lutheranism in America. In no other city in America could representatives of the various groups of Lutherans get together so conveniently.

The Northwest Synod's Youth Secretary presided and introduced President Schaediger who announced the fraternal speakers and appropriately responded to their messages. Those who honored the occasion with their presence included the following: Lawrence Bodin, President, Luther League of Minnesota; Rev. Oscar A. Anderson, President, Southern Minnesota District, Luther League of the Norwegian Lutheran Church; Miss Bar-



THE REV. JOHN P. SHANNON
Youth Secretary
Lutheran Synod of the Northwest



Dr. Knubel presiding at a Convention session. "The convention action removes from the active ranks of Protestantism its greatest parliamentarian."

Upper left—Dr. Moll presenting Mr. Hector Magalee, official delegate from our Church in British Guiana.

Upper right—Some of our Chaplains with Committee Chairman Harold S. Miller and Dr. Knubel.

Lower left—Dr. S. W. Herman, Harrisburg, Pa., pleads for higher income objective for U. L. C. A.

Middle right—"I would be less than a man were I not pleased by it (his election), and less than a Christian were I not humbled by it," stated Dr. Fry when introduced as the President-elect of the Church.

Lower right—A student from Northwestern Seminary daily flashed announcements on the screen. This is a symbol of the Church's ministry of tomorrow and its work.

It's Time to Cheer

Yes, we are engaged in something like a game.

It's THE LUTHER LEAGUE OF AMERICA vs. INDIFFERENCE.

And what a game it is! It is now in its final phase.

It will soon be over—February 1, 1945.

The game is not over; the goal has not yet been reached. Let's give a cheer to encourage the team to play harder than it has ever played before in the time which remains.

Indifference is no easy opponent. None is harder to beat, but beat it we must. And beat it we will if we can get every Luther Leaguer everywhere to play the game hard in this its final phase.

And then at PITTSBURGH, July 12-16, 1945, we shall be able to join in one great cheer because Victory will be ours.

The Score, as of December 6, 1944 Stood As It Is Shown Herewith

Let every Luther Leaguer ask himself: Is my gift included in the present total for the DEACONESS LIBRARY ENDOWMENT FUND? Does that gift represent the measure of my appreciation of the service of the deaconess in the Church and my interest in the better preparation of more deaconesses for the future? If the answer to either is "no", give again. Do it on January 28, 1945, LUTHER LEAGUE MISSIONARY DAY.

Let every local treasurer send the monies received for this project promptly to the synodical Luther League treasurer. We suggest that he do so on January 29, 1945. Plainly mark the gift.

Let every synodical Luther League treasurer send to Headquarters on or before February 1, 1945, an amount sufficient to meet and exceed the quota for his organization. That's true team-work.

Yes, let's cheer now and encourage the team to work a little harder to come through with the victory and an impressive score by February 1, 1945.

The last phase is always the hardest, but that's no excuse for stopping now.

LIBRARY FUND

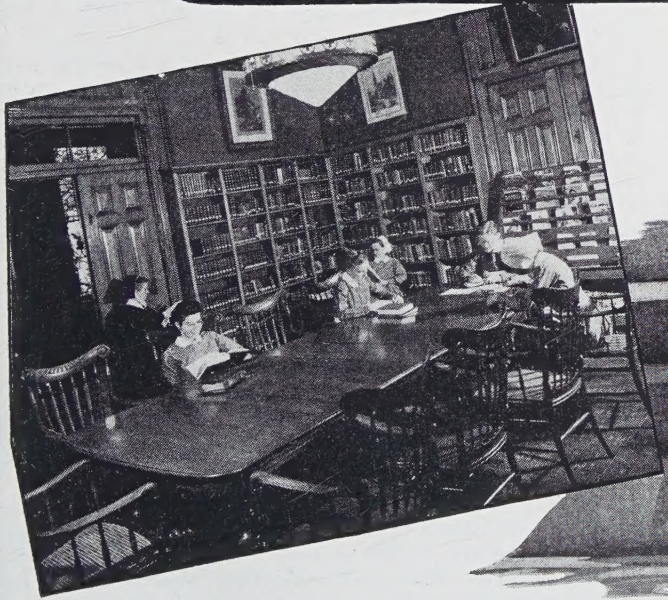
December 6, 1944

	Quota	Paid
Northern California	\$ 48.00	
Southern California	129.00	
4—Canada	150.00	\$ 249.90
Columbia District	48.00	15.72
Connecticut	137.00	118.10
Florida	76.00	
6—Georgia-Alabama	165.00	165.01
3—Illinois	417.00	491.70
Indiana	201.00	100.00
5—Iowa	265.00	265.00
Kansas	201.00	122.10
Kentucky-Tennessee	69.00	59.68
Maryland	505.00	329.54
2—Michigan	131.00	151.42
Midwest	140.00	138.81
Minnesota	218.00	109.00
Mississippi	23.00	15.40
Montana	12.50	
Nebraska	158.00	94.93
1—New Jersey	198.00	235.78
New York	1,006.00	717.98
North Carolina	1,239.00	739.00
Ohio	549.00	259.00
Pacific Northwest	68.00	
Pennsylvania:		
Central	1,237.00	818.60
Ministerium	2,186.00	1,000.00
Pittsburgh	630.00	
Rocky Mountain	56.00	30.50
South Carolina	655.00	440.95
Texas	120.00	38.01
Virginia	646.00	79.05
West Virginia	92.00	54.52
Wisconsin	110.00	75.00

\$6,914.70



They Study To Serve



Upper left—Students at work in the Library at the Baltimore Motherhouse.

Upper right—A classroom scene with student deaconesses at Baltimore.

Center—Deaconesses dressing the altar preparatory to worship in the Philadelphia Motherhouse.

Lower left—A Library scene from the Philadelphia Motherhouse.

Lower right—Graduation Day at Baltimore. Sister Martha greeting graduates.

"KEEP cool" is an oft-heard expression. Other expressions like it—"take it easy", "watch your blood pressure", "control yourself"—indicate that there is a certain something within us that calls for guidance and control. It calls for guidance which is wise. The control of the emotions demands care and clear thinking. Clear thinking and emotional control must go hand in hand. Separation of these two elements spells disaster.

Attitudes, feelings, or emotions are mighty powerful. They are more powerful than most people imagine. They control more of our actions and deeds than most of us think. Yet, they give warmth and provide color for everything we do. Without the emotions life would be dull, drab, monotonous and uninteresting.

There are many people who are afraid of the emotions. They try to suppress any feeling whatsoever. They fail to realize that the emotions are a natural and normal part of life. When these powerful emotions are denied a normal expression tensions and conflict develop within. Such people fail to understand the emotional side of life. They do not give proper guidance and control to their emotions.

Emotions Are Powerful in Days of Youth

Youth is the age of emotional upheavals. As a young person's growing body approaches maturity he feels within himself some deep emotions never heretofore experienced. It may be a bewildering experience to a youth who is unprepared for certain changes that inevitably take place. Some youth have a rather stormy time of it until they have learned to guide and control this newly discovered life-energy within in addition to the previously experienced emotions.

Any young man knows that he has done nothing to bring about this change. As far as he is concerned, he is perhaps but a few months or a year older now than in those days when he felt little of this inner stirring. However, it is this year or those few months that have brought with them a rapidly maturing physical body. His voice has been changing. Hair appears on various parts of the body. The peach fuzz on his chin soon develops into whiskers, calling for a razor. His body feels a new and strange stirring within. Manhood is blossoming, and before long, it is evident that his body has developed to the point where the young man is capable of being a father. However, school tasks and the need for preparation for a life-work stand between his mature body and the possibility of early marriage. Furthermore, even though he is physically capable of reproducing his kind, his mind has not yet reached the mature adult level. Interest in girls deepens, but he has a long road to travel before he knows that true love is more than an awakening sexual interest and before he is able to choose wisely and well his life-mate. In addition to the early emotions of fear and anger which he has expressed, either in acceptable or unacceptable ways, throughout his childhood, there is need in this interim period to control and guide this newly discovered love emotion.

The same holds true for the adolescent girl. All through her childhood she has expressed emotions of fear and anger in one way or another. Now, as she passes from childhood into adolescence, her body, too, approaches physical maturity. Her body has all the evidences of adulthood. She now has an attractive figure and within her body this new and powerful love emotion is stirring. She is capable of being a mother. However, the early teens are not acceptable to our civilization as the age for marriage. In the interim she must come to know and understand these emotions. She must develop control of all her emotions. She must learn to use them to advantage and to guide them intelligently.

Parents Know the Danger of Uncontrolled Emotions

It is because parents know how powerful the emotions are that most parents are anxious that their sons and daughters learn to control them. Some parents go to the extreme and develop within the youth an unwarranted dread of the emotions. This is an unwise policy. However, it is true that without some means of control these fundamental emotions of fear, anger and love run a person ragged. Uncontrolled emotions are harmful, not only to the individual personality, but also destructive of those finer relationships which must exist between men and women.

It is inevitable that some parents and their young sons and daughters will take many different attitudes regarding the emotions and the expression and control of these emotions. Some parents are always apprehensive of what will happen. Some fear the emotions and become so upset that they cannot talk about them. Others consider the emotions as an essential part of life and will discuss these forces with youth in a helpful and understanding manner. Young people who have such parents are fortunate. Young people who cannot go to their parents will do well to seek out a respected counselor of youth—a pastor, teacher, friend—and formulate an intelligent policy with regard to guiding the emotions intelligently.

Guiding the Emotions

By Charles P. Cressman, S.T.M.

A Few Helpful Suggestions

Perhaps a few suggestions with regard to the control of the emotions will be helpful at this time. Many and more detailed suggestions could be offered. Only a few general suggestions will be made here.

1. Accept the emotions as an essential and normal part of life. The three fundamental emotions are fear, anger and love. Everyone possesses these emotions to a greater or less degree. These emotions are part of our God-given native equipment. One cannot rule or wish them out of life. One cannot live successfully by wholly repressing them or by refusing to acknowledge their very existence. They are the driving power or motivating elements of life. Like steam in a boiler, the emotions must have a safety valve. They must be expressed or they will blow the personality to bits. The important thing is that the emotions must be expressed in a positive and constructive way. And, emotions that are not properly guided have a way of expressing themselves in undesirable and sometimes destructive measures. One must recognize the need for providing wholesome channels through which the emotions can be directed. Accept the emotions as an important part of life, but guide them into positive and constructive channels.

2. Try to understand the emotions which control your life. They are rooted in the physical body. Yet these physical emotions are set-off by the thought processes. An emotion, a feeling that is all-compelling, experienced in the body is often set-off, or instigated, by a thought or a wish.

There is a close connection between the emotions and the nervous system, which centers in the spinal cord. Some emotions are inborn; these fundamental emotions have already been named. Other feelings and attitudes are acquired or developed through experiences of one kind or another. Some attitudes have a basis which can be understood; one can see the reason for this feeling or that attitude. Other feelings have their roots in the dim and distant past; with-

out being aware of it many people are ruled by emotions developed in childhood. It may be a happy or an unhappy and forgotten childhood experience. It is difficult to get to the bottom of some prejudices, hatreds and feelings which control some people, for the chances are that they have long forgotten those childhood experiences which have conditioned their present behavior. Several examples will help to make this a little more clear.

It may be hard to fathom the reason for a deep inferiority complex a young man may have. The chances are that such a young person has long forgotten those childhood experiences which caused the complex. Perhaps he was constantly comparing the more abundant material possessions of other boys with his few possessions. Perhaps he did not make as high marks or may have failed at certain school subjects, in some sport, or in other ways. It may be that his home life denied him certain securities of a spiritual and emotional nature which were provided in the homes of the other boys. By going to an experienced youth counselor and coming to understand some of the factors in this deep-seated complex he may find freedom from this depressing emotion. It will give him a new outlook on life.

It may be that some terrifying fear has gripped a young girl's life. Perhaps she is afraid of meeting people, afraid

continue to live in a state of tension. Tension and conflict tears one apart.

Race prejudices, hatred for persons of another creed, distressing fears, adolescent "crushes" and other controlling emotions can be understood. When one gets at the underlying causes he often realizes how silly such feelings are. He can then take steps to reorganize his attitudes, and in the free and more abundant life in Christ construct more noble attitudes on the foundation of those three basic motives.

It is true of the emotions of fear, anger and love. In the love emotion which the maturing adolescent experiences he or she is aware of this powerful inner drive. He can control this emotion by clean and wholesome thinking, through good physical exercise and regular health habits, by reading uplifting books and by cultivating clean and upright companionships. On the other hand, through reading sexually stimulating books, by looking at lewd and emotion-arousing pictures, by telling and listening to dirty jokes and stories, by associations with companions who have a perverted view of sex this fundamental love emotion can be aroused to a pitch where cool thinking and sane action are ruled out. Herein lies the danger of too much kissing, of necking and petting, of indulgence in liquor and of becoming, or allowing a boy to become, too intimate in expressions of affection. It is an accepted fact that when the emotions are aroused to a high pitch the mind ceases to function and the emotions take over.

The boy and girl who really care for each other are concerned about each other's character and personality. They want to do those things which refine and develop the personality. They will spend their time thinking and doing those things that are positive and constructive, those things that make life more worth while. Any two people know that being alone in a darkened room, or in a parked automobile for a length of time, can very easily lead to a lot of kissing; such kissing almost inevitably leads into

(Continued on Page 20)

PHOTO BY LAMBERT

Intelligently

Another In The Series,

"Getting Along with the Home Folks

of trying for a position, afraid of the dark, afraid of this new aspect of her emotional life, or she may be moved by any of many different kinds of fears. Her trouble, too, may have its roots in the deep past. Or it may be traced to a recent experience. By trying to understand these fears one may find the underlying basis which, if removed, will wipe out the fear. With the help of a counselor in whom a person has confidence the fear may be wiped out and she can face life unafraid.

One other example. Among youth it is possible that a natural hero-worship will result in a so-called "crush". A boy or a girl may develop "a crush" on someone who has little other than a professional interest in them. This person could be a pastor, a teacher, a business or professional person, a movie star, a radio singer, or even an acquaintance. Sometimes boys and girls get "a crush" on someone of their own sex. Such "crushes" call for skilful handling or they may develop into unaccepted forms of expression. "A crush" will find a boy or girl day dreaming for long hours at a time. It may provide a sort of escape from reality. It may call forth behavior which is embarrassing to both parties involved.

Whatever the reason, one must come face to face with these emotional crises and try to understand the reason for them. In many instances a recognition of the underlying causes will bring the understanding as well as the measures to be taken to get back to normal. Fears, worries, anxieties, conflicts, and tensions are a part of life, but when they become all-controlling, so that personality disintegrates, there is need for help.

3. Try, on the basis of this understanding, to guide the emotions intelligently. It is inevitable that a boy or girl's feelings will tangle with his or her own as well as with the feelings of the older generation. However, no one can



A Glimpse of

Written by Sister Louise Burroughs and Sister
Sophia Damme, two Luther Leaguers,
now student deaconesses in
Philadelphia and Baltimore



The Philadelphia Motherhouse, Mary J. Drexel Home for the Aged, and the Children's Hospital. This imposing building was erected in 1886 through the generosity of Mr. John D. Lankenau.

A YOUNG Philadelphia deaconess, walking along one of the city's crowded streets, was attracted by a child's shrill cries which issued from the center of a steadily growing group of women. She watched for a moment, as several of the women fired questions at the little, dirty-faced boy, who ignored them and cried the louder. She stepped up to the small crowd, "Oh, here's a Sister. She'll take care of him," said one relieved voice. One of the women explained that the boy seemed to have lost his mother in a store. Then the crowd, satisfied that none of them could do anything, melted away, and the deaconess was left with the youngster.

Why was it that, although the crowd had grown constantly from the time the child first lifted his protesting voice, no one felt free to leave the boy until definite help came? And why was it that as soon as the garbed figure of the deaconess appeared, they recognized that help in her? The answer is simple. They knew from experience that all young women in that familiar garb have had training in many fields and can be depended upon to do something helpful about the situations which confront them.

Let us consider what that training is, and how it develops in the deaconess a willingness and an ability to face life's problems constructively. It is far more than merely academic studies, or even practical experience alone. It is a way of life which guides the growth of the deaconess mentally, physically, spiritually and socially.

When a young woman, who has answered the call of the diaconate first stands in the hall of the Philadelphia Motherhouse, her eyes are drawn upward toward a long marble stairway which leads to a group of stained glass windows. The pictures in the windows are those of women performing deeds of Christian mercy. This, the keynote of life in the Motherhouse, greets the young candidate when she enters the door of her new home.

At the head of the stairway, and in the center of the large building, is the chapel; architecturally and artistically beautiful, spiritually uplifting and comforting. The position of the chapel in the building typifies the position that worship, both in and out of the chapel, plays in the life of the Motherhouse and of the deaconesses. The love of Christ has constrained them to come to serve Him, and their lives are made strong by the closeness of their walk with their Lord.

Not so far from the chapel is the schoolroom, pleasant to study in, and convenient for the work done there. During the first two years that a deaconess spends at the Motherhouse, many, many hours are passed in this room. Here she makes, under excellent, trained leadership, a careful study of the Church from the days of the Old Testament down the ages to the present day Lutheran Church. She learns better to understand human nature and its problems through courses in psychology and sociology. She becomes well acquainted with meaningful passages of Scripture, the doctrines of our

faith, the hymns, liturgy and symbolism which so enrich the worship of our Church.

In the various institutions connected with the Philadelphia Motherhouse, the young woman receives experience in working with little children, with the aged, in the diet kitchen, in the hospital dispensary and social service departments. She grows accustomed to meeting strangers and to helping them think through their problems. She learns to work with her hands, as well as with her head and heart. At the end of a few years, when she has had opportunity to work in several stations, she is guided into the field for which she is best fitted. She is then given special training in order that she may go to that field adequately equipped for it.

The Philadelphia Motherhouse offers many fields of service. Deaconesses now use their talents as nurses, physiotherapists, dieticians, public health nurses, teachers, social workers, parish workers and institutional workers.

But all this training and work is only part of the life of the deaconess at Philadelphia. Although her days are busy, she has many hours each week for fellowship with her friends both in and out of the Motherhouse. Most of the Sisters have special interests or hobbies which they follow keenly. The pianos of the Motherhouse are put to frequent use, and the library is rarely without at least a few Sisters who read for both pleasure and profit. The community life of the Motherhouse prompts a sharing of joys and of sorrows, of interests and of problems. No Sister ever need feel alone, because she is assured of the friendly, loving counsel of an older Sister whenever she seeks help. She lives close to others of her own age in her work, her studies, and her pleasures.

Prompted by love of God and a desire to serve Christ through ministering to His needy ones, a young woman enters the diaconate believing it to be the best channel through which she can render such service. Once her heart is wholly given to her Master in her chosen vocation, she can and does, with no regrets and no looking back, "press toward the mark for the prize of the high calling of God in Christ Jesus".

—Sister Louise Burroughs

Life In Our Motherhouses

Set atop a low knoll with a broad, green lawn sloping down to the avenue, is a gothic-arched, gray stone building. There are shrubs, flowers, and trees in abundance. The grounds extend back of the building to a garden, fruit trees, and finally a semblance of a woods. The sign at the corner of the lawn proclaims this pleasant location in the city of Baltimore to be the "Lutheran Deaconess Home". However, it is more than a home; it is a training school where young women are prepared for full-time religious work, some as non-garbed parish workers and pastor's wives, others as deaconesses. The spacious grounds and pleasant surroundings are usually among the first impressions of new students. They soon feel the convenience of the location, too. One girl expressed it thus, "Street car at my front door, and a little woods at the back".

After the new student has gone up the steps to the broad front porch and stepped inside, she becomes conscious of the cozy atmosphere of a real home, comfortably furnished. An air of friendly welcome is expressed by the place itself and by the Sisters and students who live there. She finds that on third floor, the students "reign supreme" with their own living room and dormitory conveniences. Here she is introduced to her room-mate and finds their room home-like and cheerful. In fact, after she places her own belongings in it, it is not long before she feels very much at home. And after the first evening's "get-acquainted" party with its fun and laughter, she is quite convinced (and rightly so) that life at the Baltimore Lutheran Deaconess Training School is to be very like life in a college dormitory. Only somehow there is a different atmosphere—something not quite tangible, but leading to a feeling of quietness, peace of mind, devotion.

The day at the Motherhouse begins with a quiet time on third floor, as each girl keeps tryst in a Morning Watch, starting her day in meditation, alone at the feet of the Master. After breakfast each goes to her assigned family chore—assistance in the dining room or setting straight some part of the building. This is a happy time of fellowship, as little groups working together go through their repertoire of songs and jokes. Upon the completion of these tasks (usually requiring about a half hour), the girls are free to study. Classes are five days a week, very

similar to a college schedule. Each girl averages about 17 credit hours a semester. When evening comes, the students and Sisters gather as a family for devotions in the chapel, under the leadership of one of the group. Once a week a formal Vesper Service is conducted by a guest pastor from the city. The rest of the evening (about three hours) is a quiet time, too, for third floor residents are busily studying. However, time not spent in class attendance is used by each girl according to her own plan. The girls end their day with private devotions and "lights out" by 11 o'clock.

The library is an important factor in the girls' study. The students are looking forward to the purchase of new books. For, while to a casual observer, there might seem to be an abundant supply, the girls know from experience that new, up-to-date books are at a premium, especially when everyone happens to wish to study the same subject at the same time. Most of their study is reference work and supplementary reading. Hence it often happens that one girl must wait for the book she needs until another has finished with it.

All the training is not abstract theory. Each week, one afternoon is given to the conducting of a laboratory weekday church school for children of the neighborhood. In this school the

students have actual experience in teaching, guided by the supervision of their instructor in Christian Education. On Sundays, first-year students observe in various Sunday Schools of the city. Second-year students are assigned to one of the churches, where they work in the Sunday School and Luther Leagues. Third-year students are given full-time parish work for a year's apprenticeship.

The days fly by quickly, filled with study, interspersed by fun—on picnics, hikes, boat trips down the Bay, concerts, playing badminton or ping-pong, student "sings", or "spreads" in some third-floor room. Contact with other students is made by attending the local L. S. A. A. Once a month "Sisters' Hour" is an occasion for a social "get-together" of the entire Motherhouse family. The monthly meeting of Cenchrean Circle keeps all in touch with the program of the Women's Missionary Society. On Saturday evenings, Fellowship Hour brings the students together for discussion and prayer. The girls present pageants, Christmas programs, Easter cantata, et cetera. They form a student choir which sings for regular services and special occasions.

'Tis a satisfying, a growing, a happy, yes, and a busy life, for it includes exercise and food for body, mind and soul. But best of all is the contentment that comes from the knowledge that this is a time of training. Each student realizes that she is preparing herself to answer the Father's call as Isaiah of old, "Here am I; send me".

—Sister Sophia Damme

The Baltimore Motherhouse and Training School occupies a commanding situation on a beautifully landscaped knoll. June 10, 1911, was this building's dedication date.



A Chaplain Discovers

An Item on the RED SIDE OF THE ENVELOPE

By ERLING R. JACOBSON, Chaplain, U. S. N. R.

"JOIN THE NAVY" and rediscover the foreign mission half of the envelope!—a good slogan for a recruiting poster. When I was appointed a chaplain in the United States Navy I did not realize what it was going to do to my interest in foreign missions. Neither did many other men of our armed forces, I suspect. It was not until we were within a few days' journey of the island where we were to be based that I began to sense the foreign mission implications of my duty. In a conversation with my executive officer that day concerning the attitude and the characteristics of the native inhabitants of the island we were to occupy, he made the statement that most of the natives were Christians on this group of islands. The native stock, I was told, was mainly Melanesian (Black Islanders), and as such sharply differentiated from the brown-skinned Polynesians. The Church of England, the South Sea Evangelical Mission, the Roman Catholics, the Methodist Church, and the Seventh Day Adventist Church had well-established mission programs in operation on these islands. It is estimated that more than one-half of the native population is Christian. That was the beginning which has not only broadened my interest in foreign missions, but has also intensified my devotion to its program. In passing I would like to say that I might never have had this experience if it were not the policy of the Chaplains' Corps of the Navy to render such assistance to native missions as may be needed and as is compatible with its schedule

of regular duties. I do not want to be misunderstood. There never has been any doubt in my mind as to the justification of the foreign mission effort. But there is that doubt in the minds of some of our church members back home. I encountered it among my parishioners. "Why expend all of that money in evangelizing remote areas in foreign lands when we have not yet consolidated our positions at home?" "Why disturb the age-old loyalties and beliefs of a people who seem to be managing quite well with their own deities?" To be sure, I had an answer, but not as convincing a one as I now have.

Others, too, have been similarly influenced and have become genuinely mission-minded, men who had previously been lukewarm on the subject of missions. There was the naval lieutenant, for instance, who said to me, "I am going to start using the other half of my weekly church

of missionary work. In our mid-week prayer and discussion group I asked whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over.

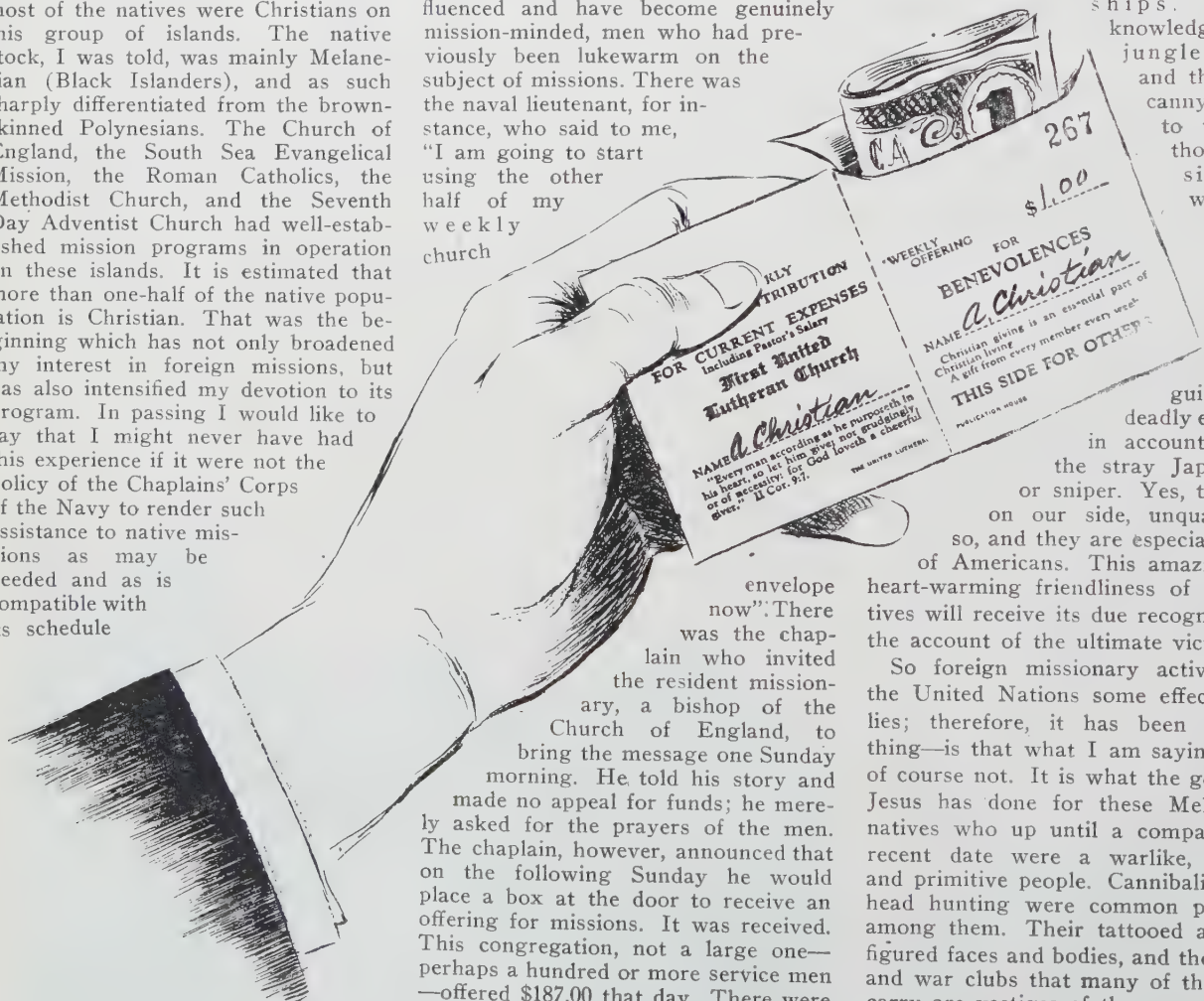
The "reservoir of friendliness", to borrow a Willkie phrase, created by the missionary, has been an important factor in the success of the military operations in the South Pacific. The natives are invaluable allies. They have rescued countless fliers forced down at sea. They have fed, sheltered, and befriended scores of survivors off sunken

ships. Their knowledge of the jungle trails and their uncanny ability to traverse those trails silently, with incredible speed, make them excellent guides and

deadly effective in accounting for the stray Jap patrol or sniper. Yes, they are on our side, unqualifiedly so, and they are especially fond of Americans. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying? No, of course not. It is what the gospel of Jesus has done for these Melanesian natives who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head hunting were common practices among them. Their tattooed and disfigured faces and bodies, and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered. I have had

envelope now". There was the chaplain who invited the resident missionary, a bishop of the Church of England, to bring the message one Sunday morning. He told his story and made no appeal for funds; he merely asked for the prayers of the men. The chaplain, however, announced that on the following Sunday he would place a box at the door to receive an offering for missions. It was received. This congregation, not a large one—perhaps a hundred or more service men—offered \$187.00 that day. There were twenty-dollar bills in that box. These men, you see, had observed the results



occasion to conduct a number of services for them, and I have talked with many of them.

"What has Christ brought to you?" I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. "Light!" was his answer. Yes, light is a precious gift for a man who has lived in a world of darkness and fears, whose rivers are crocodile infested, sharks in his sea, hostile, man-eating tribes and evil spirits in his jungles, and an eternity of hopelessness

together. When they come to the meeting they bring with them their Bible, a notebook, a pencil—and a thirst for the Word. One of the English officers stationed at this native labor camp told me that he had often found them sitting with the open Bible before them, lost in contemplation of the passage they were reading. They would read and re-read the passage aloud, laboring over the pronunciation of the words, desperately striving to fathom its meaning. Then they would rise and stand

looking off into space, immobile and transfixed, lost in meditation on

what they had read, utterly oblivious of every-

thing save the burning desire to comprehend the glorious Truth that was beginning to dawn in their minds.

My first service for the natives was one of the memorable experiences of my life. Silas, a teacher and evangelist, an intelligent, benign, and soft-spoken man of about thirty-five years, came to my tent and asked me to conduct a service for his boys that evening. We decided to hold the meeting in a native building which had neither furniture nor floor.

It had been raining all week, and the area surrounding the native hut was a veritable sea of mud, ankle deep, and the floor of the hut only a little less so. It is difficult to describe what I thought and felt when I looked out across that muddy morass and saw the natives coming. They walked in a single file, Silas in the lead with his Bible, songbook, and notebook under his arm, his face wreathed in smiles. Scantily clad, bareheaded and barefooted, they sloshed along, indifferent to the mud and the rain. Here was a whole congregation of natives, only one or two generations removed from cannibalism, coming to hear the gospel of which I was privileged to be the herald that evening. It is hard to say whether the responsibility or the privilege gripped me most. It was a glorious privilege and a rare experience to hear them sing their hymns, beautifully and in harmony; to bring a message—and they were such eager listeners—and then to have the meeting close with a prayer by one of the natives, a moving prayer for the chaplains, for the success of our arms, and chiefly for the kingdom of God throughout the world.

There are episodes of my experiences as a chaplain in the war zone which I am going to want to forget. But I shall always be grateful for the opportunity

(Continued on Page 32)

★ INDIA ★



★ ARGENTINA ★



★ LIBERIA ★



★ CHINA ★



★ JAPAN ★

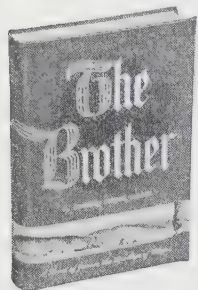
BRITISH GUIANA

For Winter Evenings . . .

For a winter evening there is nothing like a cozy room and a good book. The **Luther League Review** cannot supply the cozy room, but we can tell you of three good books to make some winter evenings long to be remembered.

"**The Brother**" by Dorothy Clarke Wilson

Published by the Westminster Press, Philadelphia Pa., 325 pages, cost \$2.00



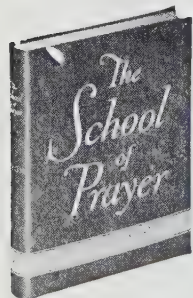
What a price! Yes, three nights at the movies comes to about that. You can spread this out to three nights, and then you can read it again and again without extra cost—and you will want to. It is a beautiful life of Christ as seen through the eyes of his younger brother James. The action of the story moves right along. Many of the background passages are strikingly beautiful. There are gentle touches here and there of purest

poetry and keen insight into human nature and into the amazing life of Jesus in Galilee and Judea.

James looks up to his **Brother** with unbounded admiration. He is such a wonderful Brother, so full of the clearest wind-swept ideas, so kind and good, so intensely alive and such a boon companion. Then, as James grows, he sees his Brother is different from others. He begins to suspect His sound sense and later His orthodoxy and then His sanity and he turns utterly against Him. At last, after the crucifixion, indeed, at the crucifixion, he sees Him again and gives the rest of his life in utter loyalty to **The Brother**—not only his Brother, but the Brother of all—and to the translation of that into his own life that all may indeed be brothers.

You will know Mary, John, Peter, the Magdalene, Salome and many others of those who were with Jesus in the Galilean days as you never did before. If you enjoyed "The Robe", you will enjoy this still more. If you were thrilled by Asch's "The Nazarene"—here you have something still more delightful. What fun to spend the evening in such company in the cozy room or with a Luther League Reading Circle. Let's go!

How can we get to know the Brother for ourselves? The answer is, in the same way He knew God—by prayer. Many would like to pray but feel they do not know how. **Olive Wyon** has written a book for just such, "**The School of Prayer**".



This, too, is published by the Westminster Press at \$1.50—160 pages—in pocket size. You can use it in the cozy room, or on the bus, or anywhere, for you can carry it and dip into it at any odd moment. But you will want long, quiet half hours to think it over and to put into practice the excellent suggestions it makes.

None of it is new. Miss Wyon takes the tried and proved methods of the saints of all ages and tells us how to use them ourselves. It is a book for private prayers, for those

who want to come to know God more intimately for themselves: In the Preface she says:

"This book has been written with two groups of people in mind: (a) those who are puzzled about prayer and

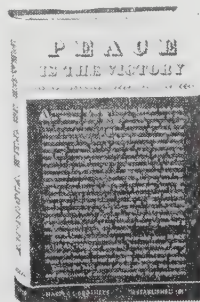
Reading Suggestions For January

By C. P. HARRY, Chairman, Education Committee,
Luther League of America

would like to try it seriously; and (b) those who have made several efforts and have been discouraged by their experiences."

The book contains many unusual and valuable quotations and fresh and brilliant phrases illuminating prayer and the ways of prayer. For example: "Prayer is the ascent of the mind to God". "Prayer is rooted in the reality of God. But this sense of God fades out of the life of the man or woman who does not pray." "The reality of God for me depends upon my turning to Him, waiting upon Him, listening to Him." True "science consists in recognizing the design of God for the present moment." "Thinking about God is the only complete way of escape from the constant temptation to think about ourselves."

There are no "prayers" in the book and no "orders of devotion". But no one can read and ponder this book without having his soul refreshed and without finding all his prayer habits revived and improved. It is a School of Prayer, not a collection of prayers.



"**Peace Is The Victory**", edited by Harrop A. Freeman, published by Harper & Brothers, 1944, 253 pages, cost \$1.50. It is wonderful to have walked with **The Brother** and to have come closely into Communion with God but hard to translate the joy of the mystic experience into our complex and baffling life. One does find peace and joy in the Holy Spirit. But in the world there is strife and perplexity and sorrow and vanity. **Peace is the Victory**. It is the victory in the soul when one can stand like Jesus at

peace before Pilate, or pray as He did for His trembling executioners. But the victory must come into the world, too, and this is one of the best books showing how. Read the roster of authors: Devere Allen of "No Frontier News Service"; H. A. Freeman, the Editor, who is Professor of International Law in the College of William and Mary; Harry Emerson Fosdick, known to all; John Haynes Holmes of New York City and the World; E. Stanley Jones, world-wide Missionary; Hiram Motherwell of the Chicago Daily News; A. J. Muste, minister, labor leader and secretary of the Fellowship of Reconciliation; Kirby Page of the Triumphant Living Books; Albert Palmer of Chicago; Theodore Paullin of the Pacifist Bureau; Clarence Pickett of the American Friends' Service Committee; Robert Stevens of the University of Michigan and Oswald G. Villard. Few books published in 1944 have so keen an insight into things and so far a vision as this one. We will not quote. **Peace is the victory**, but peace does not just come. We make it by how we live together and by what we want for each other and the way we serve God. Get the details here. Ponder them. Live them. And with victory there also will be peace.



A PART OF THE LUTHER LEAGUE OF AMERICA WAR SERVICE PROGRAM

VOLUME 1

JANUARY, 1945

NUMBER 9

Rev. Franklin C. Fry, D.D., Elected Second President of the U. L. C. A.

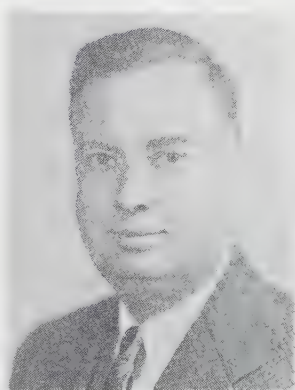
★ *A Soldier's Letter to a Pastor*

Dear Rev. Rine:

Perhaps you will be surprised to hear from me but I just wanted to tell you about the wonderful work your church is doing over here in India through Dr. Fink and the other missionaries. I had the pleasure of visiting the mission and meeting most of the missionaries. I've forgotten some of their names already but the memory will live forever.

One only needs to visit the mission to be convinced, more than ever, that missions are worth while, and from now on no one had better say anything against missions to me. I've always been interested in missions, but I'm more interested than ever now that I've seen just how a missionary works and the things that have been accomplished. A friend of mine went with me and we spent about nine days with Dr. Fink and the Swavelys. We visited the schools, hospitals, college, the mission printing press, where this stationery was printed for me; the mission farm, the school for the blind and other places of interest. The "School for the Blind" was very interesting. It's wonderful how they teach those blind children to weave, play music, read and write (Braille System) and to be self-supporting after they leave the school, and, more important, they lead them to Christ, the great Physician of the soul.

(Continued on Page 4, Col. 3)



THE REV. DR. F. C. FRY

★ *The President Speaks*

President Franklin Clark Fry says of the Church in the Post War World:

"A few years ago, just before the outbreak of the war, many voices were raised to warn America that it was 'five minutes before midnight'! Now the situation is reversed. It is five minutes before the dawn! With the coming of peace (it may be only months ahead) Evangelical Christianity in this land must awake, stirring from the depths of its sleep, as America assumes world leadership. To build a worthy future the Church in this land must be in the van. The United Lutheran Church in America pledges its energy and its utmost devotion, its heart and its hand, to the call of the new age and of our God, who wills great things to come."

★ *Begins Office January 1*

Born at Bethlehem, Pa., in 1900, when his distinguished father, the late Dr. Franklin F. Fry, was the pastor of Grace Church, Franklin Clark Fry becomes the youngest president the Church has had.

Dr. Fry's passion for the preaching of the Gospel won for him a place on the Church's Committee on Evangelism in 1930. Meanwhile, at the Savannah Convention (1934) he was elected to membership in the powerful Board of American Missions, being a nominee of that Board itself which his father had served as its first executive secretary.

All the while Dr. Fry's influence was spreading beyond the bounds of the Synod of Ohio, but it was extended more rapidly by his prominence in the preaching phase of the Anniversary Appeal of 1938. At the Baltimore Convention in the same year he was the featured speaker at the great out-door service held at the Luther Monument in Druid Park Terrace.

In successive conventions of the Church—Omaha, Louisville, and Minneapolis—his voice was heard more and more and his increasing influence was observed. The Louisville Convention (1942) elected him to membership in the important Executive Board. The Minneapolis Convention conferred upon him the highest honor within the gift of the Church—the president of the general body.

★ *Leaguers Sound Off*

★ *New Guinea*

Before entering the Service in November 1942, Sgt. Paul R. Huntman was a very active member of St. John's Luther League, Napoleon, Indiana.

He is now serving overseas and is stationed in New Guinea with the Airborne Engineers. He with twelve other boys sing in a choir. One night each week they have choir practice and after that they have a meeting similar to our League meetings. Since it is impossible for them to receive their League materials regularly and discuss topics as we do, they use Bible Study instead.

He has been very successful in getting many of the boys to join the Pocket Testament League.

St. John's League is proud to have one of its members remaining so faithful and loyal to his church and League.

The picture of the Chapel is where Sgt. Huntman attends all services regularly. The following poem entitled "My Chapel", was written by Sgt. Huntman.

My Chapel

"Come to visit my Chapel, it's just across the waves.
It isn't so elaborate, but I'm sure you'll enjoy your stay;
It hasn't nice stained windows and has no bell to ring,
But instead it's open sided and the Bugler calls the boys in.
Together we all gather and sit upon rough planks,
And look to God, our Master, and offer Him our thanks.
Yes, friends, this is My Chapel, away over here in New Guinea.
Again I say it's not elaborate; but it's as good as any.
This is our place of worship on every Sunday morning;
This is our place of fellowship and is our place of learning."



U. S. Marine Corps Photo

★ *South Pacific*

"It is a funny feeling when you pull away from the Golden Gate Bridge and know it will be some time before you return. I will never forget it. It suddenly dawns upon you that you haven't really appreciated the conveniences, homes, freedom and other things which have been taken for granted. It made me stop and think."

"It is fairly quiet here now. Occasionally Tojo makes a nuisance appearance but has been chased away before he can do any damage. When the ack-ack starts it is a wise idea to hit your slit trench. We have become great buddies lately—my slit trench and I."

★ *Italy*

"There is a lot of work to fighting, but in my free time I have visited a lot of places that I have studied about in history and that I always wanted to see. Italy has some beautiful churches and there is still a great deal of art that has been untouched by this war."

"I have had some interesting experiences in the Army. There have been opportunities that I wouldn't have had otherwise. In the Army you do not choose your associates like you do in civilian life and so your contacts are quite varied and you come to learn what goes to make up America. I have met some mighty fine men and of course I have met those who I am sorry to say weren't so fine. The Army is a great commoner of men."

"A package from the folks back home is one of the best morale builders I know of. We often sit and wonder if the people at home ever think of us who are daily exposing ourselves to danger so that our Great Country will always be free. Just a word from home means a lot to us and we are always waiting and hoping for a letter or package from home."

"O LORD,
BE WITH US
WHEN WE
SAIL UPON
THE
LONELY
DEEP."

Experience

Those Awa



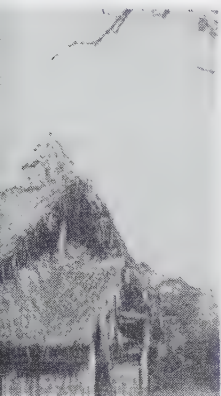
Sgt.

★ *Puerto Rico*

"The Lutheran Church I attend is the only one in Puerto Rico which has English services. A Spanish congregation uses the same church on Sunday mornings. The English services are held in the evening. All the Lutheran churches down here are mission churches. The pastor of the church released the yearly report and was quite proud of it inasmuch as it represented both a hundred percent increase in both attendance and offering over the previous year.

"There are no Luther League activities in Puerto Rico as far as I can determine. There is a large church in the island of St. Thomas which has a Luther League. It seems that whenever any of the colored folks come to Puerto Rico from the Virgin Islands they always attend church here. Since the pastor of the church I attend is the missionary representative for all the Lutheran churches here, he knows them all. A couple of months ago a couple of strange colored boys were in our choir. When the minister made the announcements he welcomed them and said one was president of the Luther League of the St. Thomas Church and the other held some other kind of office in the League. Both were extremely proud of the announcements and arose and took bows and beamed all over."

Thoughts From Home



napel

★ France

"When we first came to France it was tough going for everyone, and even the nurses were scared nearly to death most of the time, especially at night. My first duty here was night duty. The nurses are supposed to be such brave girls and carry on with their work regardless of what happens. Well, when the shooting would start, I'd put on my steel helmet and go about my business, but whenever things got too hot I would crawl under the desk, which is a wooden box. The poor patients who had been fighting on the front lines would also become scared and ask, 'Nurse, do you have an extra helmet?' That was when I would feel like a heel. There they were perfectly helpless and there I was sitting under the desk. I have really been practicing what I have always heard, 'It isn't any sin to run when you are scared.'"

"It made me extremely happy to know that although the world is torn asunder by war that there are still young people back home who are carrying on the work of our God. Your task is an extremely important one and my thoughts and prayers are with each one of you. While it is our job in the service to do our best to defeat the enemy and bring peace once again to the world, it is your job to insure that peace by carrying the Word of God with you wherever you may go."

★ England

Sept. 7th, 1944
England

We got the good news today that the blackout in England is to be lifted Sept. 17th. It will sure be nice to see what this country is really like at night.

Thought for Today: Luke 23:44—"And there was darkness over all the earth." Every city and village has had its blackout. But the greatest blackout has not been in London, Moscow, or New York; the greatest blackout took place on Calvary, when Jesus went to the cross. At the time the whole world was plunged into darkness. Humanity will witness another blackout after this war if Christ is not central at the peace table, in our homes, in our places of business, in our planning for the future. Although Christ is still the Light of the World, the tragedy is that men "love darkness, rather than light, because their deeds are evil". Someone said recently: "I'm wondering if God is not afraid to trust us with victory". This is worth thinking about. O God of light, let Thy truth illumine the world, that the darkness may be dispelled and that men may again call one another brother. Amen.

Sept. 8th, 1944
England

Thought for Today: Psalms 27:14—"Wait on the Lord; be of good courage, and He will strengthen thine heart." Waiting is one of the hardest things a man has to do—waiting to be examined, to be inducted, to be ordered to move out, waiting to get into training, to be advanced, to get into battle, to get home again. Waiting is like a plant that has ceased to grow, an engine that fails to move, a car that has stalled. Yet waiting is a part of progress of life. It develops patience,

makes for thoughtfulness, insures preparation. Waiting for concerted action gives co-ordination to mind and body. Waiting gives us the opportunity to take stock in ourselves to inventory, as it were, our failing and shortcomings, to improve upon them. It is the opportunity to think, to plan, to set ourselves right for the correct course of action once we get under way again. One could go on with and elaborate on all the things one can do while **waiting**, they are innumerable. It is an opportunity of life—shall we take advantage of it? Help us to wait patiently, O Lord, for the power we need from Thee, that we may not fail Thee. Amen.

Dear Luther League:

It is with great pleasure that I received your kind letter of June 5, 1944. The few minutes that I have borrowed at this time from the toil of war will be well repayed if you will understand the emotions I felt at the receipt of your Service League Paper. The visions of home that it has conjured, the peaceful thoughts of the Christian people in back of us, are of a morale value that can never be overestimated.

If those of us who are fighting can be sure that there are more like those of the Luther League, if those of us who are in the twilight of the European debacle can have some restful memories like those incited by The Luther League, we will not have wandered afar in vain.

I wish to thank you again for the copy of the Leaguer which you sent me. Best wishes to all of you.

Sincerely yours,
PFC. RUBEN DAMERON
Somewhere in England

Contributed by Mt. Hebron Luther League of Hildebran, North Carolina.—Arthilia Lowman, President.

"O HEAR
US WHEN
WE CRY TO
THEE FOR
THOSE IN
PERIL ON
THE SEA."



U. S. Marine Corps Photo

Reminiscences of a Christmas Overseas

Lt. Nora McCombs, A. N. C.

Christmas came early last year for many of us who were Overseas. Packages began to arrive about the middle of November. One could hear the nurses humming Christmas Carols or "I'm Dreaming of a White Christmas", as they opened their packages. There were also shouts of joy. We would go from room to room displaying our prized possessions and something new from the States.

Our hospital was closed, we were packing, getting ready to travel to an unknown destination. Instead of going to the Hospital for some of our meals we would pool our Christmas "goodies" plus fruit we bought at the market and enjoy a friendly get-together. We talked of Christmas in years gone by, sang the Carols, and for the time being we thought we were back across the seas in the good old U. S. A.

The African mice also enjoyed the "goodies" from the States. In the night I would be awakened by a noise that sounded like a ball game. When I turned on the light I saw two mice rolling nuts across the tile floor. Those African mice were brave! One night I heard paper rattling, and after searching a while I found a mouse tearing open a cookie box. I took one end of the box and the mouse held on to the other. Maybe, after all, I was the brave one, think so?

Time came for us to leave our home in Rabat, North Africa, so we packed the remains of our Christmas packages, and were on our way to another place in North Africa, a place by the blue Mediterranean Sea—a beautiful place to behold. As we gazed into the sunsets we stood in awe and with the Psalmist we exclaimed, "The Heavens declare the Glory of God". It was here we spent December 25th, 1943.

We were living in tents and the weather was cool. The rainy season started and it truly rains in Africa. It came in torrents. Some of the tents were flooded. Jeeps were taken to the tent openings to get the nurses out. The cracks in our floor were so wide we could see the water running underneath. Once more we had the company of mice, they moved in with us. No doubt their homes were flooded worse than ours. We waded in water, over our shoes, to get out to the road. We had four blocks to walk in order to reach the mess hall. The water in our shoes played a merry tune as we

walked along the road. (We were given new shoes New Years Day after arriving in Italy.)

As there was no heat in the tents most of us stayed in the Officer's Club, and as near the old wood stove as we possibly could get. At night we put on our warmest clothing, plus wool socks, foot warmers, etc. Our tents leaked so I pulled the covers over my head. Occasionally I would come out from under for a breath of fresh air, and when I did a big drop of rain would hit me in the face, so under the cover I would go again.

The day before Christmas was cold and rainy. Most of the nurses stayed in the Officer's Club as usual, some had gone to nearby cities. Among us we had a bit of green and red tissue and crepe paper, this we used for decorations. A few evergreen trees were brought in, and on them we hung ping pong balls which had been painted red with nail polish. We fastened them on with scotch tape.

About 9 P. M. the bottles began to be opened and in a short time most every one was in a very gay mood. My tent mate and I went home early. On the way back we saw a few men (French) with string instruments standing in front of a house playing and singing. This was about the only sign of Christmas joy we saw that evening.

After breakfast Christmas morning several of us walked a mile or more to a Station Hospital to attend Church Service, as there was no Chaplain in our area. The Services were held in a tent, it was raining, it was cold, and we shivered as we worshipped there in quietness. Twelve of the fifteen people present took Holy Communion. We stopped in the hospital wards (tents) to see the patients. Every ward had a small tree decorated with bits of colored paper, cotton, or pine cones that were painted with finger nail polish. The Red Cross had given each patient a box of small gifts. Everyone was happy and bright. One ward had a Santa Claus. He was dressed in a

convalescent suit (red) and wore a purple heart.

On the way back to our tents we met two little Arab boys selling tangerines. We bought two dozen and hastened on through the silvery rain drops. We had a delicious turkey dinner with all the "fixings". Of course, table cloths, dishes, silver and decorations and the like were missing. We ate our dinner from our mess kits and enjoyed it just the same. Maybe it tasted better for we could eat the turkey from our fingers, and no one thought of "bad table manners". In the afternoon we wrote letters and read a few magazines. Thus ended Christmas 1943. One that will always be remembered. But Christmas came early! December 25th was just another day.

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A SOLDIER'S LETTER TO A PASTOR

(Continued from Page 1, Col. 1)

I was very much impressed with the smiles on the faces of these children, blind, and those who can see, and the twinkle in their eyes. The children around where I am stationed don't have that smile or twinkle. I'm sure it is Christ, the Light of the word, shining through them. We attended the worship service on Sunday morning and I was thrilled even though I couldn't understand a word. I was surprised at the way the people, especially the children, sang. I'm sure they could put some congregations back home to shame. After all, these people are happy in their religion. Some of them have been cast out of their homes because they accepted Christ. I wonder whether we could stand that test. If Christians in America could visit a mission, I'm sure they would become better Christians and be more willing to support the missionary effort. I could write at book about my experiences, but since I'm limited to two sheets of paper in one letter I'll have to close. May God richly bless you.

GEORGE W. DELLINGER, Jr.



1945 JANUARY 1945

SUN	MON	TUES	WED	THUR	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

What To Do In January

By C. P. HARRY, Chairman, Education Committee,
Luther League of America

SO much depends on how you start. Until the time of Julius Caesar the year began in the Spring—a natural time to begin, when things wake up again. That is why September, meaning seventh month, is called that—seven months from the beginning of the year in the Spring. But Caesar was fond of changing things his own way and began a new calendar. The calendar which, with a slight amendment, we still use is based on the time it takes for the sun to reappear at the same height in the sky. The sun is lowest in winter. The turn comes December 21. It is evident by January 1. So our New Year begins when the sun starts up again, and we owe it to Julius Caesar and the astronomers and mathematicians of 45 B. C.

Now the Church teaches us to begin the New Year right. **January 1** is Jesus' Name Day. Begin the year in Jesus' Name.

"When eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel."—Luke 2:21.

"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:21.

Jesus means Saviour. It is the Greek form of the Hebrew Joshua, "the Lord saves". So we begin the year with confidence. Nothing can by any means do us any real harm, for **the Lord saves**. And we go into the year as the Lord's People, God's children, to do as our Father and Lord does—to save. Our purposes as Christians are always to help others. "He saved others, Himself He cannot save" is what they said about Jesus. That should be the way all Christians live. Nothing can exceed in importance impressing this on our Leaguers. Let the New Year celebration, whatever else it has, mean this above all to us.

January 6—Epiphany. Epiphany is another Greek word. It means to shine upon. The sun epiphanies the earth, that is, it shines on the earth. Epiphany has been celebrated in the Church from the earliest times—much before Christmas was. It still is the Celebration of the Coming of the Saviour in the Greek (or Russian) Church. It commemorates the coming of the Wisemen and the shining of God's Light in Christ on people of all nations, not only among the Jews—

"A light to lighten the Gentiles
And the Glory of Thy people Israel."

It comes on a week day nearly always, but we should keep it. Try to have a League meeting on January 6 whether or not your congregation has a service that day, and celebrate the Light that has come into the world in Jesus Christ. Use the Introit, Epistle and Gospel and the Collect in the Common Service Book as a basis for devotion and worship. Have many candles in all parts of the room. Let everything be as **bright** as possible, and, brightest of all, some picture of Christ. Sing "Brightest and Best of the Sons of the Morning".

January Sundays celebrate the shining of the glory of God in Christ. On each of them, early in the League meet-

ing, have someone point the particular light which shines from Christ that week: The Father's House; the Wedding When the Wine Ran Out; Healing the Sick, etc. All this reaches a climax in the **Transfiguration**, this year on January 21st. But before that are two birthdays which the League should note:

January 17. Benjamin Franklin's Birthday. If we keep Washington's Birthday, we ought also to keep Franklin's. No man did more for America at any time in her history than Benjamin Franklin. He made possible what all the rest did, including Washington. The 17th is a Monday. Have a Franklin Social and let the League realize how great a man he was.

January 19. Leaguers in the South will not need to be told whose birthday this is. One of America's great men, though he was on the losing side in a great conflict, was Robert E. Lee. We ought to remember Lee for his superlative personal qualities as a Christian gentleman—an American of the first rank in spirit.

January 21—Transfiguration—is the time when the Church celebrates the outpouring of Divine Glory in Christ on the mountain. There three of His disciples saw His Glory and heard Him in conversation with the first of the Law-givers, Moses, whom God had taken from this world nearly 1500 years before, and with Elijah, the first of the Prophets, reasserting God's supremacy against idols and in opposition to the Kings and statecraft of the land, whom God had taken almost 1000 years before. Life is all one. God will shine in every life, and none die who walk with Him as Moses, Elijah and Jesus did.

January 25 is St. Paul's Day. This is when the Church commemorates the conversion of her greatest missionary and theologian. What the Church would have been without the genius and spirit of St. Paul few would dare to guess. Christianity as we know it has come to us through his powerful mind and spirit. Most of the New Testament is from his pen. He spread Christianity from one end of the ancient world to the other and gave the impetus to all that is now Christianity. No Church and no League should overlook this day, but make much of it to show how God can take a man and make his life over and lead him to do great things for Christ. We need such men and boys—and girls, too—today.

January 28 is Septuagesima Sunday; that is, Seventy Days to Easter. The shadow of our rejection of the Light which God caused to shine in Christ is beginning to fall on our life. Our thoughts turn toward Lent and Good Friday and the Crucifixion. So short was the time the Light was allowed by sinful men to shine among them. So the days go by, each with its power, if we keep in mind what they commemorate—the Saviour, the Light, the nation's great men, the Church's great Man, the Glory and Eternity of our life in God through Christ.

(Continued on Page 32)



How Old Is Old?

"SWEET Sixteen", or that illusive sixteen plus, no matter what one's age may be, there is one event common to all humanity—a birthday. The word has two distinct meanings. It may mean the day a person is born, in which sense he has only one birthday. It is this meaning of the word which has the greatest significance in India. The actual date, hour and minute of a person's birth is extremely important, as all important decisions (also the unimportant ones, for those who can afford a reading) of life are made according to astrological readings of the horoscope. For two young people to be married, it is necessary that their combined horoscope give an "auspicious" reading, or they will bring evil upon themselves and their families.

The term "birthday" may also mean the anniversary or observance of a person's birth. In this sense a person in America observes his first birthday when he is a year old. This is not true of all nations, for in Japan everyone has a birthday on New Year's Day. A child might be born on December 31st. On January 1st, when we would say he is two days old, they would say "futatsu", meaning two years old. The "Three Day" or "San-ga-michi", of New Year is the greatest festival of Japan. Not only is every house thoroughly cleaned and everything put in order, but peas and beans are thrown around under the furniture and in the closets from the open paper doors to drive the evil spirits away before the New Year comes in. All debts are paid and everyone goes from house to house greeting his friends, thanking them for being good to him during the past year and begging their continued favor. Congratulations upon becoming one year older and wiser are in order, for age is an honor in Japan, and old people are not spoken of as "old fogies", as is all too-often the case in America.

China does not give much recognition to the date of birth, but there is a special celebration on the baby's "100 days old" birthday. Guests bring gifts and celebrate with feasting and drinking. A child is considered one year "i sui" at birth and adds a year each New Year. Chinese New Year varies, sometimes coming as late as our second week in February, or as early as our third week in January. It is celebrated for two weeks and everyone tries to get home to reverence his ancestors, to feast, to drink and to visit. This is the one time in the year when everyone dresses in his best.

Pharaoh's birthday celebration (Genesis 40) is the earliest mention we have of the word "birthday" in the Bible. In accordance with the interpretation of Joseph's dream, the chief baker was hanged and the butler was restored to his butlership. In the New Testament, Herod's birthday celebration brought death to John The Baptist.

This year of 1945, The Luther League of America has a birthday. It is celebrating its Golden Birthday of 50 years. In comparison with the birth of Christianity it is young and one might say it is only celebrating its "100 days old" birthday. In this respect gifts of \$1 or more Contributing or Service Memberships are in order. In comparison with the age of The United Lutheran Church in America (26 years) the Luther League is approaching an age of veneration and respect. An Honor, Gift, Loyalty or Memorial Membership of \$5 or more would express the congratulations of youth and friends of youth because of its great age.

There is one birthday not common to all humanity, and that is the one which Jesus requires if we would see the

Kingdom of God. As He explained to Nicodemus, we must be born of the Spirit. The tragedies of Pharaoh's and Herod's birthday celebrations need not be the lot of youth if they are born of the Spirit. The Luther League of America does not need astrological readings of youth's horoscope to bring them this birthday of the Spirit, but it does require your interest and help so that more of our youth may know Christ and receive the Spirit which will permit them to be a part of the Kingdom of God. Send your gift today to the Sustaining Membership Fund. Send it to The Luther League of America, 405 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Penna.

MILDRED GARTELMANN, Chairman
Sustaining Membership Fund Committee

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GUIDING THE EMOTIONS INTELLIGENTLY

(Continued from Page 9)

necking and petting. A drink of liquor increases the sexual excitement and decreases self-control. Cloudy thinking then yields to arguments that have little real basis. With the emotions in high gear it is almost impossible to stop, and when the brakes are applied it results in some damage. Conflict and tension develops. Respect for one another is lost. What might have been a happy and wholesome relationship has dismally failed because two people did not guide intelligently a powerful emotion.

One other instance. Sometimes a young man "falls in love" with his mother and a young lady "falls in love" with her father. In childhood this love for the parent of the opposite sex does not cause so much distress. However, when this state exists in adolescence and on into adult life, it is abnormal. It generally makes marriage impossible. The young man will not care to disappoint the object of his love—his mother—by loving some other woman. The girl, seeking a husband "just like Dad", will never find the one who is exactly like him. The other possibility is that the young lady or the young man may mistakenly marry a mate very much older who bears some resemblance to the parent.

This also works the opposite way. In some instances a parent will be so possessive that a father will not allow a daughter to marry, or a mother will forbid a son to marry. They will never give them the real reason, but will try to impress upon them the degree to which he or she as a parent sacrificed and struggled for the child. The love emotion has been transferred from the rightful mate (the husband or wife) to a son or daughter. Such a parent will not allow a son or daughter to get married without feeling that his or her "lover" has forsaken him. Instances are known in which such a possessive mother attending the reception following her son's marriage has been heard to say, "It's just as if I had buried my son". Fathers will say the same thing about a daughter, instead of realizing that now the daughter has become the happiest person in the world.

Such cases are not numerous. However, it is clear that these fundamental emotions of love, fear and anger can create tension and cause conflict. Youth of today can help to relieve the tension between the two generations by learning how to develop self-control and by developing skill in guiding the emotions intelligently.

It is well to try to fathom the underlying causes when tension arises. In the understanding of them and in our determination to be the masters of our emotions lies the secret of self-control and a wise use of the tremendous inner drives of life. It will call for will-power. It will call for a willingness to live by one's ideals. It will call for a faith in Christ which makes it possible to purify and refine some of the baser attitudes of life into the finer and nobler attitudes worthy of a Christian. It will take some time, but there is genuine delight in achieving the skill required to control and guide the emotions intelligently.

Invitations

This is a Ben Franklin party. The invitations should feature objects associated with the life and work of Benjamin Franklin—a stove, a fire engine, a lightning rod, a street lamp, a book or a printing press. To signify Franklin's connection with The Declaration of Independence, it may take the form of a scroll, as he was one of its signers.

Posters

Advertise the social with posters showing a Town Crier ringing his bell and calling, "Hear Ye, Hear Ye—". The master of ceremonies of the party may also be dressed in the manner of a Town Crier and ring a bell, at the time of introducing each game. Another poster may feature a large scroll with formal lettering, simulating the Declaration of Independence, and giving the necessary information concerning the party.

Pairing Off

Ben Franklin was social. Are you?

As guests arrive give each one part of a kite from which a piece has been cut. The guests will then try to find the person who holds the missing part of the kite. The two whose pieces match to form a complete kite are partners for the games. If it is desired to change partners for each game, the parts may be put back into a hat and drawn again just before each new game.

Games

Ben was a newsman. Are you? Place chairs in two straight rows facing each other. On each chair place a section of newspaper which has been completely disarranged. Some of the pages should be upside down and all should be placed so that the page numbers do not come consecutively. Partners sit in chairs opposite each other with knees touching, each holding his own newspaper. At a given signal all begin to re-arrange the newspapers so that each is put in proper order. When the paper has been properly arranged the holder rolls it as do the newsboys and drops it behind his chair. The first team having each contestant's newspaper back of his chair wins the game.

Ben was wise. Are you? To prepare for this game write a number of maxims (use those suggested or add others) on different slips of paper. Then cut each word from the other. Give to each couple one of these scrambled maxims. At a given signal each couple tries to unscramble the proverb and to arrange the words in their proper order. The maxims may be used in still another way. Write all of them in lists, omitting one key word or more from each. Each couple would then try to write in the missing word in each sentence. A time limit should



A Ben Franklin Party

By Carolyn A. Ducker

be put on this game, whichever type is used. Maxims: "Early to bed, early to rise, makes a man healthy, wealthy and wise." "An empty bag cannot stand upright." "Hunger never saw bad bread." "Experience keeps a dear school, but fools will learn in no other." "A penny saved is a penny earned." "Time is the stuff life is made of." "God helps them that help themselves." "Diligence is the mother of good luck." "There never was a good war nor a bad peace." "If you would have your business done, go; if not, send." "A good conscience is a continual Christmas." "Bargaining has neither friends nor relations." "Want of care does more damage than want of knowledge." "Industry is fortune's right hand, and frugality is her left." "None preaches better than the ant, and she says nothing."

Ben was original? Are you? Divide the group into two teams facing each other. Put a blackboard between them, so that each side has a board on which to draw. The master of ceremonies has written on slips of paper words which the contestants will try to draw on the boards. The words written on the slips may be like these: honesty, courage, toothache, happiness, horse-laugh, sneeze, sunshine, flat feet, touchdown, cuff link, weeds. Any abstract words whose meaning would be difficult to illustrate may be used. Each word should be written on two slips of paper so that each team gets the same word at the same time. At the signal the M. C. hands to one contestant from each team a folded slip containing a word. Have a separate scorer for each side to see that the rules are followed

on each side of the board. The contestant receiving the slip with the word on it draws on his side of the blackboard whatever he thinks will convey the idea of the word to his team. He may write no words nor say anything to his team, except to nod if they are on the right track in guessing the word he is trying to illustrate. The team members write their suggestions on a piece of paper and hand them to him. There is no talking. The score-keeper awards one point to the team guessing the word correctly. As soon as one side guesses, they proceed to the next word.

Ben was industrious. Are you? Two teams sit in straight lines facing each other. Each contestant is given a piece of newspaper and string. Objects are passed down the line so that each person has one. At the signal the first person in each line wraps his object and puts it on the floor in front of him. Then the next one wraps, and so on down the line. Be sure that the next wrapper does not start until the preceding one has put his package on the floor. The last person picks up a bucket, puts his package in it and passes it along the line so that all objects are put in the bucket. The one who completes the operations in the shortest time would be the winner. The objects should be things which are hard to wrap: a cup, an egg, a ball, some marbles, jackstones, a spool, a pencil, a glass, etc. Have enough objects so that there will be enough for each person in the game, or else time the side playing first, then give the chance to the next group, timing them.

Ben was inventive. Are you? From magazine ads cut out pictures of stoves, tables, chairs, motors, automobiles, machinery, etc. Cut these into miscellaneous parts. Give to each couple some jumbled parts. They are then to assemble these pieces into some new article. When the time allotted has passed, have each couple describe their invention and explain its use. This should prove very entertaining.

Ben was accurate. Are you? Have someone read the following sentences after players have been given paper and pencils. After each number the contestants will write "true" or "false".

1. Ben Franklin invented electricity. (F)
2. Ben Franklin was born in New York City. (F)
3. Franklin's pen-name was Richard Saunders. (T)
4. Franklin wrote many proverbs as filler for his almanacs. (T)
5. Ben Franklin was a poor boy who became a wealthy man. (T)
6. Poor Richard's Almanac was printed for about five years. (F)

7. Benjamin Franklin was a Quaker. (F)
8. Franklin spent years in England trying to encourage friendship between England and America. (T)
9. Franklin used the first street lamp in Philadelphia. (F)
10. Franklin was once American ambassador to France. (T)
11. Franklin was a signer of the Declaration of Independence. (T)
12. Franklin was a framer of the Constitution. (F)
13. Franklin was the founder of "The Saturday Evening Post". (T)
14. Franklin was an 18th Century patriot. (T)

Ben was a linguist. Are you? Give each couple a sheet of paper and pencil. In the middle of the paper write a word. Any of the following may be used: Orange, painter, theater, breath, granites, relapse. Then build a pyramid dropping out a letter from each preceding word, until one letter remains at the top of the pyramid. To make the game even more difficult build down from the original word, using on each step a word different from the above.

Ben was well-informed. Are you? Two teams of equal size sit opposite each other. Each team selects a captain. The M. C. asks a question of Team No. 1. The captain or any member may answer the question, but he must first hold up his hand and be called upon by the M. C. If Team No. 1 misses the question, the same question is passed to Team No. 2. If Team No. 2 answers correctly, the captain may choose any member from Team No. 1 to come to his side. The winning team is the one which ends up with the larger number of players. A list of twenty or thirty questions should be prepared on topics with which the Leaguers are familiar. It is suggested that they be current items in the news.

Refreshments

As a lad Ben Franklin has a memorable visit to a bakery shop. So, then, refreshments at this party could appropriately be pastries and a hot drink. Or, since Philadelphia, Ben's home for so many years, is famous as the home of good ice cream and candy, this could be appropriately served. If it is desired to serve something else with the ice cream, try pretzels. This is a popular combination in modern Philadelphia.

"OVER A NEW ROAD"

(Continued from Page 2)

Pledge of Rededication (by Leaguers in unison): Deeply mindful of my responsibilities and privileges as a Christian, I rededicate my life to the service of the Kingdom of Christ, who consecrated Himself wholly to do His Father's will. My hands, my heart, and my talents I give to His service. During the year which lies ahead, God helping me, I will serve with renewed zeal, for I know that the call of Christ is a call to service.

Prayer: O Lord of souls, Who has chosen and called us to serve in Thy Church, all our trust is in Thee. Use us as it shall please Thee for the glory of Thy Name. Increase our faith and stir our zeal. Choose for us the work we do and the place in which we do it and the harvest we shall reap. All thanks to Thee, Heavenly Father, for daily strength by which we serve. We pray in the Name of Jesus, our Saviour, who was the Servant of all. Amen.

Hymn: "Shine Thou Upon Us Lord" (386 CSB) or
"Awake, My Soul, Stretch Every Nerve" (380 CSB)

Luther League Topic Studies, First Quarter, 1945

YOUNG PEOPLE

Three Pictures of Christ JANUARY

- 7—Christ the Light of the World
John 8:12
- 14—Christ and the Fishermen
Mark 1:16-20
- 21—Christ in Gethsemane
Matthew 26:36-46
- 28—Luther League Missionary Topic

Freedom: Our Heritage FEBRUARY

- 4—The Four Freedoms: Of Speech
Matthew 16:16-20
- 11—The Four Freedoms: Of Religion
John 10:16
- 18—The Four Freedoms: From Want and Fear
Matthew 6:25-34
- 25—A Fifth Freedom: From Hate
I John 3:11-18

- 4—The Meaning of Salvation
John 3:1-17
- 11—Deliverance Through Christ
Romans 7:14-25
- 18—What Is Acceptable Repentance?
Luke 3:7-14
- 25—Is Christianity a True Religion?
I John 5:19, 20

Materials published monthly in
The Luther League Review

SENIOR

All Out for Christ JANUARY

- 7—I Decide for Christ
Acts 22:6-16
- 14—I Live for Christ
Philippians 1:20-25
- 21—I Witness for Christ
Acts 8:26-35
- 28—Luther League Missionary Day

Bringing Christ to the World FEBRUARY

- 4—Open Doors
Revelation 3:7, 8
- 11—Ways and Means
Luke 22:35-37
- 18—This Means Me
Mark 1:16-20
- 25—Shifting Populations in Our Church
James 1:1-4

In the Shadow of the Cross MARCH

- 4—Christ Suffered for Us
I Peter 3:18
- 11—We Suffer with Christ
I Peter 4:12-16
- 18—The Source of Strength
John 14:15-19
- 25—The Happy Throng
Matthew 21:1-11

Materials published quarterly in
The Senior Quarterly

INTERMEDIATE

The Deaconess in Our Church JANUARY

- 7—Phoebe, the First Deaconess
Romans 16:1, 2
- 14—The First Protestant Deaconess
I Timothy 5:9, 10
- 21—The Deaconess in America Today
I John 3:16-18
- 28—Luther League Missionary Day

Lenten Thoughts FEBRUARY

- 4—Why God Gave His Law
Galatians 3:23-26
- 11—*God's Law and the Scout Law
(Scout Sunday)
Exodus 20:1-21
- 18—Why and How Lutherans Observe Lent
II Corinthians 3:18
- 25—Why and How Observe Sunday
John 20:19-23

MARCH

- 4—Why We Pray
Psalm 63:1-8
- 11—How We Worship Together
I Corinthians 14:26; 33:40
- 18—Why Lutherans Confirm
Acts 8:14-17
- 25—Why Jesus Died (Palm Sunday)
II Corinthians 5:17-21

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THE LUTHER LEAGUE OF AMERICA
405 Muhlenberg Bldg., 1228-1234 Spruce St., Philadelphia 7, Pa.

Young People's Topics

The Executive Committee of The Luther League of America upon recommendation of the Educational Committee directed that six of the topics for 1945 should be prepared by Synodical Luther Leagues. Each Synodical League which was asked to prepare material and accepted the invitation was free to assemble its material in any way which it deemed best.

Most of the material for the topics this month was prepared in this way. We hope that Synodical or State Leagues will desire to participate in this plan again in 1946 and that the Leagues will request the Educational Committee for opportunity to do so.

We would remind you that the Educational Committee is always eager to receive constructive criticism and suggestions and that topic methods are built up almost entirely on such suggestions.

TOPIC STUDY FOR JANUARY 7 « « «

I Epiphany

CHRIST, THE LIGHT OF THE WORLD

John 8:12

(This material was presented in most part by members of the Norristown Conference Luther League of the Luther League of the Ministerium of Pennsylvania, Horace Swearer, Paul Rauschenberger, Rev. and Mrs. George Mack and Virginia Applebach.)

● Preparation

A large copy of the picture by Holman Hunt, "Christ, the Light of the World", should be placed where all can see it. It should be illuminated by a spotlight or by candles. Small copies should be distributed at the meeting as souvenirs. Obtain from the Publication House.

● Program

Hymn: "O Jesus, Thou Art Standing"

Leader: We consider tonight one of the pictures of Christ which is very well known. It is before you. Let us spend a few moments in looking at it and noting what it says to us. (Silence for a few moments while the organ or piano plays quietly the tune of the hymn just sung or a small choir hums it. Conclude with:)

Prayer: O God, our Father, the Light of Life, who hast made the night of the nativity of Thy Son, Jesus Christ, to shine with the brightness of the true Light, to bring a great light to those who walk in darkness: Grant that as we have known on earth the mysteries of that Light, we may also come to the fullness of His joys in heaven. We thank Thee for the light which greets us at the dawning of each day. Manifest in us the light of Thy only-begotten Son, that our lives may radiate the light of Thy truth, that we may walk as children of the light. Give us grace that we may cast away the works of darkness, and put upon us the armor of light; through Jesus Christ, the Light of the World. Amen.

The Scripture: John 8:12; Matthew 5:3-16

Psalms 27 in unison

Hymn: "O Master, Let Me Walk With Thee"

The Topic and Discussion, Illustrative Material, Questions, etc.

Hymn: "May We Thy Precepts"

Prayers by Members of the League

Lord's Prayer

● The Topic

The English painter, Holman Hunt, has visualized the scriptural passages of John 8:12 and Revelations 3:20 in his great masterpiece, "The Light of the World". It is indeed a marvelous painting done in exquisite coloring with minute attention given to details. Garbed as a prophet, priest, and king, Christ has been placed in the central part of the picture. The long, white

robe depicts His prophetic office, the breastplate, His priesthood, and the crown of gold, intertwined with thorns, His kingship. In His left hand He holds a lighted lantern, while with His right hand, He knocks at a closed, barred door. Creeping ivy and other tall foliage are intertwined around the door, giving it an unused appearance. In the background are tall trees and a night sky.

On this canvas Hunt has portrayed the door as the human heart. Approaching this door, Christ knocks and awaits entrance. In this same manner Christ stands before the door of the human heart, which is dark, sinful, and overtaken by the cares of the world. Since there is no latch on this door, it must be opened from within. So with our hearts, they, too, must be opened from within to let Christ, "The Light of the World", enter.

The Call To Decision

To have seen Jesus, as did St. Peter and Mary Magdalene, would have made the decision to let Him enter our hearts so much more simple. Jesus called Peter to become a fisher of men. Peter decided immediately when he "forsook his net and followed Him". To St. Peter, following Jesus meant an opportunity to bring His influence to bear upon his fellowmen.

Mary Magdalene, a woman, who because of her character, was despised by her contemporaries, saw in Christ a guiding Light. The Apostles questioned Jesus when she washed His feet with a precious ointment and dried them with her hair. But He, seeing that she had put aside her evil ways

and was ready to accept Him, rebuked the Apostles and bestowed His blessing upon her.

After Jesus had dined with Zachaeus, a publican, something wonderful came into the life of this little man who was so despised by the Jews. His attitude toward life had changed for he had chosen to follow Christ.

Before Jesus had entered His ministry, John the Baptist witnessed to Him as the Light (John 1:7). He felt and believed in the power of Christ as the ruler over darkness. John the Baptist and Jesus were two great teachers, one proclaiming Jesus as the Son of God; the other saving lives by His power over the darkness and evil.

The greatest recorded vision of all times is the appearance of Christ before St. Paul who was on his way to Damascus to persecute the Christians there. He had a soul-shaking experience on this road from which he emerged a changed man. Now instead of being a persecutor, he became the persecuted. This experience made St. Paul one of the greatest missionaries and witnesses for Christ.

These are but a few examples of people who have been attracted to Christ by His power to remake lives. They made a definite decision to follow Him and become messengers of His gospel to their own people as well as to peoples of other lands.

The Light and the Darkened World

How different today in a world in which nations are in strife with one another. The war has been brought upon the world by men in high places who have not given due recognition to Christ or His teachings. Encouraged by greed and the lust for power, they have forsaken the principle of Christianity and have substituted, in their stead, selfish motives. They have overlooked the sovereignty of Christ and have forgotten that nations prosper only when they yield to His guidance.

Many members of the armed forces are finding the meaning of Christ as the Light of the World. Some found

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TOPIC STUDY FOR JANUARY 14 « « «

II Epiphany

CHRIST AND THE FISHERMEN

Mark 1:16-20

(Most of the material presented here has been assembled by the York District Luther League of Central Pennsylvania Synod, Lester M. Suders, President, Mt. Wolf, Penna.)

● Preparation

Use Zimmerman's picture, "Christ and the Fishermen", with a candle on either side as worship centre. During the playing of the Prelude have the room in darkness. Use no announcements for the program.

● Program

Hymn Prelude: "Great Master, Touch Us With Thy Skilful Hand"

Call to Worship: "The Lord, our God, is a creative Spirit, the leaping flame which lights men's hearts, which makes clear the pathways of men. Let us seek to hold high this spirit of creation in beauty and in truth."

Hymn: "Now in the Days of Youth"

Scripture Reading: Mark 1:16-20

Solo: "Thou Who Taught The Thronging People"

Poem: "Fishermen" (Christ and the Fine Arts) by Cynthia Pearl Maus

Once in quiet Galilee
Jesus walked beside the sea,
Walked with fishermen.
Sometimes in a little boat,
Lightly on the waves afloat,
He sat with men, talked with men,
Fishermen.

"Leave your fishing nets", said He.
"Come, let Me your Master be;
Seek not fish, but men.
Draw them with a net of love,
Seek them for the Home above,
And follow Me, follow Me,
Fishermen."

Lord, let us Thy foll'wers be,
Like the men of Galilee,
Be Thy fishermen,
Faithful to each little task,
Glad to do what Thou shalt ask,
To follow Thee, follow Thee,
Fishermen.

—Mary Dillingham Frear

Offering (with this response used as the prayer):
"For the gift of strength and health,
And for friendship's boundless wealth,
For the power to think aright,
And for religion's guiding light—
We give Thee thanks."

Discussion of Topic

Prayer—Prayer circle, closing with this hymn sung as a prayer:

Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.

Out of my heart, out of my heart,
Shine out of my heart, Lord Jesus;
Shine out today, shine out alway,
Shine out of my heart, Lord Jesus.

Going with Thee, going with Thee,
We're going with Thee, Lord Jesus;
To work and to play, to serve and to pray,
We're going with Thee, Lord Jesus.

Announcements

Hymn: "I Heard The Voice of Jesus Say"
Mizpah Benediction

● The Topic

When the time came that Christ had to select men to help with His work, He did not choose men who were well educated, men of means, political or religious leaders of the day, but He chose men who were used to hardships, humble, and poor. He did not choose them because they did not have much to leave behind while following Him but because they were the types of men needed for His work.

These men selected to become "The fishers of men", were men of diverse gifts. Peter, after being overcome by divine grace, and empowered by the Holy Spirit, was just the type to be a leader of the group. He always had been active, impulsive, inclined to self-confidence and was chosen because of these qualifications.

Andrew, quiet and contemplative, a very real friend, was a typical personal worker, who delighted to lead others to the Lord. We remember him as the one responsible for leading Peter, his brother, to Jesus.

James and John were fervent, zealous and had much to learn, but John became the apostle of love and James was the first of the twelve to die and seal his testimony with his blood.

These men were not slothful and unoccupied men, failures in their vocations of life; but even though their work was regarded as a low type of work, they were "doing well".

Whole or part time service for Christ should never be considered a hardship but should be looked upon as a glorious privilege. God could have sent angels into the world to proclaim the gospel but chose redeemed sinners to help Christ with His work. To be a "fisher of men" is one of the greatest privileges one can enjoy on earth. He who would be a successful "fisher" must learn to use wisdom in dealing with the various types of people and above all, must hide himself that he may attract men to Christ.

A minister or other Christian worker is never successful for the Master if he expects to have honors heaped upon his own head. A successful "fisherman" is one whose life shines to such an extent that others can see the face of Christ in him. Not always does the best work or most good come from the person who can give the best talk, or write the best article, but many times the person, timid, with little to say, but whose life is a shining example, is the one that is doing the most for Christ.

Our Lord did not go to Jerusalem or any other center of culture for His helpers but went to the fishing bank of Galilee. He has followed this example throughout the centuries. Dwight L. Moody was a shoe salesman, "Billy" Sunday, the great evangelist, was a

baseball player. Both of these men were busy "mending their nets" when the Master called.

The disciples were persecuted, driven about, cast into prison, and some of them gave their lives for the work of the Master. There was no glory for them at that time but today there are churches named for them in practically every city in our land. Their work never will be forgotten and their names will live on into eternity. What more fitting reward could one want in serving the Master?

In the slums of London there was a man, a humble preacher, named William Booth. Today the Salvation Army is his monument. Our own Martin Luther's name will go down through the Christian centuries as one never to be forgotten and the Lutheran Church, bearing his name, will be his monument. If you have ambition to be useful and consequently great, and when you die, leave something else besides an estate, tie up with this same Lord Jesus as the Galilee fishermen did.

The call to Christian service, as it was to the fishermen, is simple. It is, "Come ye after me", requiring a voluntary response to the "come". It is a joyous, obedient service, not a forced one. It is a personal call, hence "Ye". It is a call which requires action, "Come after me". The promise of the call is, "I will make you fishers of men".

Someone has said, "The difference between catching men and catching fish is that you catch men that are alive and they die; you catch men that are dead and bring them to life". The growth in ability, efficiency and effectiveness is sure to all who answer the call.

The response from the disciples was immediate and full. "Straightway they forsook their nets and followed Him."

The service of Christians will be successful in the measure in which they follow, learn of, and serve the Lord. Even though we may be handicapped in some way or other there is always something we can do for Christ.

The story is told of a woman in Australia, who was stricken with a dread disease. To save her life it was necessary for the doctor to cut off her foot. Later on, the disease extended to both arms and legs until, after successive amputations all that remained was the trunk of her body. One day as she lay in bed an inspiration came to her. She had a friend fit a pad to her shoulder and then to another and to a fountain pen. With this she was able to write letters, and send them to people who needed Christ. As a result, her prize possession was 1500 to 1600 letters from people whom she had brought to

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LUTHER LEAGUE REVIEW

TOPIC STUDY FOR JANUARY 21 « « «

Transfiguration

CHRIST IN GETHSEMANE

Matthew 26:26-46

Most of the material was furnished by Trinity Luther League, Long Beach, California

● Preparation

The well-known picture of Christ praying in Gethsemane should be where all can see it. Small copies may be on hand to give to those present as souvenirs. This picture is often found in the church windows and sometimes as an altar piece. If that is so in your church, the meeting might be held where the picture can be seen easily by all. In any case have the picture suitably lighted.

● Program

(At the request of some Leagues this program is set up just as it is to be given. No work is required! Just read it off. For those who want to get more out of the topic and who have some ambition and confidence, suggestions for further development are found at the end.)

Hymn: "Go To Dark Gethsemane"

Prayer: O God, as we contemplate our Lord's suffering in the Garden and the blessing He received in prayer, enable us also to commit ourselves wholly to doing Thy will; through the same Jesus Christ, our Lord. Amen.

Hymn: "'Tis Midnight and on Olive's"

Presentation and Discussion of the Topic—as it appears below. (More active Leagues may seek to answer the Questions below or use them to stimulate discussion. The same may be done with the Bible Readings and the questions under them.)

Prayer: When earthly doubts assail us, and trouble and travail encompass us, dear Father, give us that peace and understanding that Christ found in Gethsemane. Amen.

Hymns: "In the Hour of Trial"
"Have Thine Own Way, Lord"

Lord's Prayer

Benediction

● The Topic

(As developed by the Luther League of Trinity, Long Beach, California)

Following the instituting of the Lord's Supper, Jesus spoke of the events close at hand to His disciples—His betrayal, and Peter's denial of his association with Christ. The emotional tension was reaching its peak and His disciples sensed this.

The depression which was settling so heavily around the disciples and Christ brought minor bickerings between the followers. The last supper which was meant to be the supreme offering of fellowship, was marred by the knowledge of betrayal, and the rivalry between the disciples as to which was foremost in Jesus' affection.

Christ felt that he had failed His Father in the mission put upon Him on this earth. With burdened spirit Jesus and the remaining disciples left Jerusalem for Mt. Olivet for peace, prayer and communion with God.

The Garden of Gethsemane

What did Jesus say to His disciples on that silent walk out through the gates of Jerusalem, across the Kedron to the Mount of Olives? The spot He chose this night for meditation was the Garden of Gethsemane, a lovely, peace-

ful spot. It was not really a garden but an orchard of olive trees. To get to it Jesus had to go outside the walls of Jerusalem, crossing the stream Kedron, and about half a mile to the northwest was the garden. The spot is still preserved, definitely marked by eight ancient olive trees, surrounded by a wall.

The garden was empty which was probably the reason that Christ abandoned himself so completely to his emotions. Leaving the most of the disciples at the gate to the garden, Peter, James and John accompanied Him further into it, but even they remained behind eventually that Christ could be alone. Trying to communicate some of His distress and agony to them, He asked them to watch, wait and pray for Him.

Christ's Struggle

I think that they understood He would need their spiritual support, but they had not yet been completely won, for though they felt they would do anything to help and aid Him, they were unaware that they were witnessing the complete abandonment of His earthly ministry, and the struggle was difficult for Him.

Jesus loved life, He loved His fellowmen. It was only a few days before in Jerusalem that He was received so joyously by the people. He cried out in the agony of His soul, and sweat drops of blood.

Christ's Prayer

"O, My Father, if it be possible, let this cup pass from Me!"

He was alone now, alone in the night, alone in the midst of men, alone before God. He knew that the fulfillment of His Father's purpose was at hand—that His body would be destroyed, that His flesh would be pierced, that His blood would be poured on the ground. He prayed that He would be spared this experience. Was there no other way His people could be saved? The sins He was dying for were not His own—they belonged to persons long dead, to persons He worked with each day and passed on the street, and to those not yet born. "Better to finish the sowing of the gospel on His Cross, and to water it with His blood. He had spoken out His truths and now that those truths should be everlastingly remembered He must

needs link with them the horror of His unforgettable death."

Christ's Submission

What other petitions He offered we do not know, but God sent an angel of peace to comfort Him, so that His protestations were hushed, a calm descended upon His spirit, like the lull after a storm on His beloved Sea of Galilee, His thoughts returned to submission unto God's will, and He concluded, "Not my will, but thine be done, O Lord!"

When He returned to His disciples the third time, though they were asleep he had only compassion and pity for them, for the weakness of their bodies to do the will of their spirits. Also He was resigned to His fate, glad in a way, that having rebelled at the first instance when knowledge of His betrayal, crucifixion and suffering were made known, that He could still do His Father's bidding here on earth, to die for the sins of man, though He Himself was sinless.

And now He said, "Sleep on now, and take your rest", which only served to waken the disciples for there was a loud clamor. They arose to find the meaning of it, as Jesus added, "Behold, the hour is at hand, and the son of man is betrayed into the hands of sinners. Rise, let us be going: behold, He is at hand that doth betray Me".

A multitude of emotions rose in the disciples; as far as Jesus was concerned, there was nothing more to do. He had conquered His mental turmoil in the Garden of Gethsemane.

For Live Leagues Who Will Work

● Questions

Why did Jesus go to the Garden of Gethsemane?

What did He mean by "this cup" in His prayer?

What good came of His prayer?

Was Jesus being tempted when He recoiled from the prospect of what He would have to do?

In what ways has the artist brought out the significance of Gethsemane in the picture before us?

Did Jesus face something like this before?

Mention common Gethsemanes in our own lives?

Is prayer the way out always?

● Bible Readings

Psalm 41. How does this psalm describe Jesus? How many points in it are paralleled in His life? The writer, of course, lived several hundred years before Christ. Is this experience a common one in human life? How did Jesus measure up in it? Note especially verses 9-11.

Isaiah 53. Note point by point how this poem is fulfilled in Christ. Is suffering undeserved and triumphant a common element in human life? How did Christ transfigure it?

Daniel 9:25-27. These words were written not so very long before Christ. Do you think He knew them? Would they be a comfort and strength to Him? Note how literally all has happened as described in this writing. Has it all been done as yet?

Exodus 3:1-14. In what ways is this similar to Christ's experience in the Garden? How did Moses get courage to do God's will? How can we?

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TOPIC STUDY FOR JANUARY 28 « « «

January 28, 1945—Septuagesima

LUTHER LEAGUE MISSIONARY DAY

A Special Service and Topic has been prepared by the Missionary Department.

It is available from the office of

THE LUTHER LEAGUE OF AMERICA

1228 Spruce St., Philadelphia 7, Pa.

Please Note! Due to difficulties which we seem not to be able to remedy, The Luther League Review still reaches many subscribers too late every month for the use of the first topic in the month. Beginning with this issue and continuing throughout the year we shall print the first topic for the succeeding month with the topics study material for the current month. We sincerely hope that The Luther League Review will not reach you any later than it has been, but in this way we hope to be able to give you the material for the first Sunday in the month early enough for your use of it as scheduled.

TOPIC STUDY FOR FEBRUARY 4 « « «

Sexagesima Sunday

THE FOUR FREEDOMS: OF SPEECH

Matthew 10:16-20

Dr. C. P. Harry, Norristown, Pa.

• Preparation

Have patriotic decorations. On the speaker's table an open Bible. Issues of widely varying periodicals, representing differing points of view should be on exhibit. Copies may be borrowed for the occasion from the Library or from the grange, the legion, labor headquarters or private libraries. It might also be possible to use the radio and during the meeting if it would so happen, have it tuned to speakers representing different points of view.

• Program

Hymn: "Lord, Thy Word Abideth"

Scripture Lesson: Matthew 10:16-20

Hymn: "Lord, Keep Us Steadfast"

Psalms 19

Prayer: Almighty God, our Father, Who hast given us our bodies and souls, our reason and senses and all the faculties of our minds, we beseech Thee to give us a right understanding of the power of words that we may know how to think and speak such things as will advance Thy ways among us and all people; through Jesus Christ, our Lord. Amen.

Presentation of the Topic

The Bible Readings

Five Angles of Freedom of Speech

Questions

What others have said

Our Debate: Resolved, Freedom of Speech

Does More Harm Than Good

The Offering

Hymn: "Rise Up, O Men of God"

Closing Prayer (in unison): Almighty God, unto whom all hearts are open and all desires known and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy Name; through Jesus Christ, Thy Son, our Lord. Amen.

Lord's Prayer

Bless we the Lord; Thanks be to God.

• Bible Readings

Genesis 1. Note the instrument of Creation—God's words. "Let there be . . . and there was . . ." Are human words creative? Show how. Is the pen mightier than the sword? Show how.

Genesis 11:1-9. Common language is necessary. Where there is no common language confusion follows. Freedom of speech implies a common language. Why are there different languages? Would it be better if there were only one language everywhere?

Acts 2:1-13. This is the reversal of the preceding reading. How did it come about that all who heard could understand? What has Christianity contributed to a common language all over the world? What has Christianity done to enable people of different languages to understand each other? Is speech important for Christianity?

Isaiah 6:1-8. Why did Isaiah say he could not speak freely for God? What is the relation between purity and freedom of speech? Do we hesitate to speak because our hearts are not clean?

Matthew 5:33-37. Jesus says speak the straight truth and there is no need for oaths. What church does not allow taking oath? Why is it important to speak only the truth if we have freedom of speech? Why are oaths and all similar expressions a hindrance to freedom of speech?

Luke 24:13-35. This is a beautiful example of freedom of speech in the field of religion. Evangelism is talking with others in a manner that will make their hearts burn within them in love and faith in Christ. Do we talk like that enough? Why do we not feel free to do so? Do we have freedom of speech then?

James 3:1-18. Can there be freedom without self-control? Does freedom of speech mean saying anything you feel like saying? Mention a few ways in which we must control our speech if there is to be freedom of speech? Can that be done by law?

FIVE ANGLES OF THE FREEDOM OF SPEECH

1.—World War II and the Freedom of Speech

The current importance and popularity of our subject derive from President Roosevelt's address to the American people on January 6, 1942, on "The State of the Nation" in which he said, "Our objectives are clear . . . establishing and securing freedom of speech, freedom of religion, freedom from want, and freedom from fear everywhere in the world". In these memorable phrases the President unfurled a verbal flag under which we and other nations allied with us have sent millions of boys and girls to battle-fronts around the world and under which we and they are giving ourselves without reservation.

This compact and striking summary of American and Allied war aims must not suffer the usual fate of noble purposes conceived in times of great emotion and sacrifice. In World War I the aim was "to make the world safe for

democracy". When the tumult and shouting died we discovered that the world was growing more dangerous for democracy every day. Within twenty-five years the enemies of democracy had plunged the world into a ghastly global war which threatened the very existence of even the most fundamental human rights before the tide of battle was turned. We must not fail again to carry into the years of peace the high aims which have inspired us in the years of war.

The end of World War II will but set the stage for winning the four freedoms of which the President spoke. They are spiritual achievements. They are priceless possessions of freedom-loving people. War itself often either restricts or destroys them for both victor and vanquished. At best war can convince ourselves and our enemies that we believe in these freedoms, that we will keep them at all costs, and that we propose to establish global peace by making them the common heritage of all people.

2. Christianity and Freedom of Speech

The most obvious difference between man and the animal is man's ability to speak and write his thoughts. Normally verbal expression and intelligence go hand in hand. Adam and Eve received the gift of language when God breathed into them the breath of life and they became living souls. God speaks through nature and we think His thoughts after Him in our arts and sciences. God speaks through history and we learn His will through reading and studying events both current and ancient. God speaks through the Bible and as we let it be a lamp unto our feet and a light unto our pathway we discover His intimate love and mercy to our deep spiritual need. God has spoken pre-eminently through His Son, Jesus Christ, and as we listen to Him we come to the knowledge of that truth in which we become free indeed. Christianity has spread throughout the world by speech, by preaching and by personal conversation. Even when it was forbidden Christians have found a way to speak of our Redeemer.

3. The Moral Obligation to Be Intelligent

"Talk is cheap." Above all, men ought to have something worthwhile to say and having it to say, say it effectively. Paul wrote that if he had the tongue of an angel, what he said would be but sounding brass and tinkling cymbal if love were not in his words. (I Corinthians 13:1) Out of the heart are the issues of life including our words.

Basic to the freedom of speech, therefore, is the right motive. Without an

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TOPIC STUDY CONTINUATIONS » »

For January 7

(Continued from Page 23)

it in a fox hole in Bataan, some on the high seas, and others on a hospital bed in North Africa. General Rickenbacker and his crew have given us a present-day testimony of the power of Christ; for in the midst of their peril, they sought refuge and comfort in His Word. In his radio message to the nation the general gave a brief summary of his near-death experience. He stressed the fact that prayer and faith in Christ had saved the lives of himself and his crew. Undoubtedly, this and similar experiences which our boys are having will not be momentary. They will become an immediate part of their future lives. They will be able to testify to the love of Christ and His power to bring life and light to the world.

After two and one-half days spent on a rubber raft, seven naval fliers reached a Japanese-occupied island. On this island were some two hundred dark-skinned Christians who concealed the Navy fliers from the enemy for forty-two days. The natives supplied them with an English Bible. They owe their lives to the fact that some missionaries long ago visited this tiny island and have instilled in their hearts a desire and longing to follow the true Light of the World. So we, when we become influenced by the Light of Christ, are able to witness to Him and bring into an otherwise darkened world a wholesome influence.

Walk As Children of the Light

It is only natural that Christ should say, "I am the Light of the world", for He can be compared with the sun—the one source of all life on earth. Without the light of the sun, all creatures would perish in darkness and death. But Christ also says to us, "Ye were sometimes darkness, but now are ye light in the Lord: Walk as children of the Light" (Ephesians 5:8).

If Christ has called us, then it is our duty to show how to follow Him. Each Christian individual must radiate His light so as to influence all those around him. The spreading of good cheer, offering a helping hand to the distressed, returning good for evil, all these help to testify to our Christian character. In the same manner we can radiate the light of Christ in our homes, our churches, our communities, and our countries.

• Questions

What do we mean by "Christ, the Light of the World"?

"We are the light of the world." Explain.

Will religious experience gained in the armed forces prove permanent? Can such experience help us?

What influence can Christians exert in the post-war world?

Is Paul's formula for Christian living applicable today? (Romans 12 and 13.)

Is missionary work among non-Christians justifiable? Why?

How do pictures help us grasp spiritual truths?

What are the spiritual truths brought home in Hunt's picture before us

What sort of pictures are best for the walls of the rooms of our homes? Why?

• Bible Readings

John 1:5, 9-12. At the very beginning of his Gospel St. John writes of the Light of the World. What did he mean? Who is the Light of the World? How is He received? What happens to those who receive Him? Have you this Light? Are you a child of God?

I John 1:5-7. Here is a test so that we can know if we have the Light. Is your life full of brightness? Are you happy, radiant, friendly? Have you fellowship with many others? Cleansed from sin? This is nothing hard to answer. If you cannot answer, you are in the darkness. Pray for His Light.

John 3:19-21. Here is the reason many are in the dark. They do not like the light. They do not want to be cleansed from sin. They love sin more than the Light. Do you? Is that your trouble? Do you turn your back on the Light of the World? Do you turn away from God? Then you face the dark and walk into it more and more. Turn around and walk in the Light.

I Peter 2:9. And then, we find a great company who enjoy the Light, too, and walk in it and praise God, different from the general run of sinners—a holy people intent on praising God and serving Him. Are you in this company? It is good company.

Romans 13:15-18. The whole of the 12th and 13th chapters are the formula. Given to God, walking in the Light, this is the kind of character you get. Do you want to be that way? Now is the time to start while the Light shines.

Acts 26:15-18. All do not have so striking an experience as Paul had. But all have the Light if they will receive it and walk in it. And what happens, though not so dramatic perhaps or prominent as it was with Paul, will be of the same sort. Christians are like Paul, John, Peter, Andrew and the other disciples. How do you get that way? Study the next topic.

• Quotes

Though the eyes be sealed against sun and moon, he is not blind who sees Christ.

—Christinia Rosette

Like the sun he shines not to be gazed at but to be used. To man he is to be what the sun is for movement and for work.

—George Adam Smith

Past history and present day facts unite in proving that Jesus Christ is Light of the World.—Charles Jerdan.

Look down in pity, Lord, we pray,
Our eyes oppressed by mortal night,
And touch the darkened lids, and say
The gracious words, "Receive thy sight".
Then in clear daylight shall we see
Where walks the sinless Son of God;
And aided by new strength from Thee,
Press onward in the path He trod.

—Bryant

There's a stranger at the door,
Let Him in.
He has been there oft before,
Let Him in.

Let Him in ere He is gone,
Let Him in, the Holy One.
Jesus Christ, the Father's Son,
Let Him in.

THE LIGHT FROM WITHIN

I saw on earth another light
Than that which lit my eye,
Come forth as from my soul within,
And from a higher sky.

Its beams shone still unclouded on
When in the farthest west
The sun I once had known had sunk,
Forever to his rest.

And in I walked though dark the night
Nor rose his orb by day;
As one who by a surer guide
Was pointed out the way.

'Twas brighter far than noonday's beam;
It shone from God within,
And lit, as by a lamp from Heaven,
The world's track of sin.

—Jones Very

THE LIGHT OF THE WORLD

The Master stands outside the bolted door,
Whose rusty hinges stain the weathered gray;
A tangled mass of bramblethorns hang o'er
The hidden path; forbidding seems the way,
A crown of thorns rests on the Savior's brow,
A rugged halo round His radiant face;
The candlebeams illumine each leaf and bough,
And holy silence fills the lonely place.

His face aglow with patient tenderness
Christ stands outside the world's barred door
today;

His light gleams through the tangled
wilderness
In ways of hope that light the thorny way.
Oh, weary world, left broken by life's din,
Unbar the door, and let the Master in.

—Gertrude M. Robinson

• To Read

"The Robe" by Lloyd C. Douglas.
"Then The Light Came" by Fred J. Fiedler.
"He Started from Nowhere" by W. R. Siegart.
"Christ Who Is All" by Amos John Traver.

• To Do

Give yourself to God.
Obey your conscience.
Let God lead you.
Open your heart to Him.
Never swerve, but if you do, swing right
back onto the course as a gyro brings ship or
plane back. Let Him be your gyro. He will.

For January 14

(Continued from Page 24)

Christ through the letters she had written in this way.

There is a great commission for everyone to follow, "Go ye into all the world and preach the gospel to all men". Now, while we are young, is the time to plan for that commission. There is no better example to follow than that of "The fishers of Galilee", and "straightway they forsook all and followed Him".

• Questions

Explain in your own words what Christ meant when He said, "I will make you fishers of men".

In what ways can we be assured that we are not alone in our task of fishing for men?

Name some of the equipment needed by the "fishers of men" in order to perform their tasks.

Give some suggestions and ways your Luther League may be strengthened by becoming a "fisher of men". Name and discuss the various ways mentioned by your group.

Do you think the efforts put forth by the Church to get people into the Church have showed results?

Do we give up too easily when we don't see any results in trying to be fishers of men? Why?

From your own experiences give some suggestions that will help us to go forward when the going is hard.

Why did Christ choose men of humble means? Why didn't He choose men of wealth and power?

(Continued on Page 28)

TOPIC STUDY CONTINUATIONS » »

For January 14—Continued

• Bible Readings

II Timothy 2:15; 3:14-17. Study diligently. Before any task is attempted, one must prepare oneself to do the work. After Jesus picked His disciples He spent the rest of His years on earth teaching them the things they must know to become fishers of men. It took years to mold their characters into good "fishermen". Jesus is not here now to be our personal Teacher, but He has given us the responsibility of spreading His words through the length and breadth of the world. We must study unceasingly to fit ourselves for such a task. The Bible is an infinity of knowledge. We cannot learn in a lifetime all it holds, but we can try.

Ephesians 6:10-18. **Equipment.** When men go fishing, they need equipment with which to catch the fish. So must we who are called to be fishers of men, we cannot expect to go out empty-handed. If we have truth, righteousness, gospel of peace, faith, salvation, and the Word of God, we will be better fitted to do the work God expects us to do, and we will also be able to overcome all temptations for sinning.

John 6:35-48. **Bait.** No fisherman can hope to catch anything if he does not use bait. And we cannot hope to win men to the kingdom of God unless we offer them something to hold fast to and keep their faith alive and strong. What could be more comforting, more reassuring than the words of Jesus, "I am the bread of life." Jesus is our medium for reaching God. He wants us to use Him and His life for our own benefit. He is absolutely unselfish and only asks that we love Him, and try in a small degree to pattern our lives after His. He has given His life to win more souls for the Kingdom of Heaven.

Luke 14:16-24. **Go Catch Fish.** If we want to be fishers of men, we must go to where the people are. Just as fishers must go to the streams and rivers to catch fish, we must obey the commission of Jesus to "God ye therefore, and teach all nations". We cannot all go as missionaries into foreign fields, but there are many people right here at home who have not accepted Jesus Christ as their Savior, and it is up to us who know Him to go and bring them in, so they too may have Him as their personal Savior.

Hebrews 13:5-8. **Never Alone.** As we go about our task of fishing for men we always have the assurance that He will never leave or forsake us, and in Matthew 28:20, "Lo, I am with you always, even unto the end of the world". Isn't it wonderful to know that no matter where we go, or what happens to us, Jesus is always there with us, ready to help all who will put their faith and trust in Him.

Galatians 6:9,10. **Patience.** You need lots of patience when fishing, for fishermen must sometimes wait a long time before getting fish. And so Paul tells us not to be weary in well doing. It is sometimes hard to keep on going when others quit, when we are criticized, and when we cannot see the results of our efforts, but if we continue, we shall reap the harvest, maybe we will never know while living this life on earth, just what we have accomplished, but we shall know **over there.**

Matthew 25:31-40. **The Reward.** The fisherman who makes his living at his trade, is sufficiently rewarded by his catch of each day. We have a double reward when we win a soul for Christ. In addition to the satisfaction we can feel at sharing our faith and seeing someone else happy with Christ, we are promised the reward of eternal life with our Savior for our efforts. The life we live here on earth is just preparation for our eternal life after death. Jesus' promise that all the righteous shall inherit this life is the highest reward anyone can ever receive. Everyone has an equal chance of receiving this reward, but it means devotion and hard work.

• To Read

"The Human Element in the Making of a Christian" by Bertha Conde.

"Casework Evangelism" by C. R. Zahniser.

"Quiet Talks with World Winners" by S. D. Gordon.

"Individual Work for Individuals" by H. C. Trumbull.

The Department of Evangelism of the Board of Social Missions, U. L. C. A., 231 Madison Ave., New York 19, N. Y., will be glad to furnish more reading matter.

• To Do

- Follow Christ.
- Do what He puts into your heart to do.
- Talk about Him with those you meet.
- Pray for those you meet.
- Prepare yourself to answer questions about Christ and the Gospel.
- Be ready and use every opportunity.

For January 21

(Continued from Page 25)

I Kings 19:1-18. How is this experience like Christ's on Gethsemane? How did Elijah recover his power? Will God do that for everyone in the hour of trial? Have you proved it for yourself? When?

Psalms 70. A prayer to use in time of need. When are the opening words used in church? Why?

Psalms 46. The Mighty Fortress Psalm. With this psalm many have found strength in time of need. Luther's great hymn is based on it. Memorize this psalm. Use it daily in your morning and evening prayers. It will stay by you all your life.

• Quotes

(Leagues who will do a little work in preparation can use these quotes effectively during the presentation of the topic or in the discussion which should follow it.)

AN OLIVE TREE SPEAKS

That night in cool Gethsemane
Christ taught us immortality.
We heard Him pray beneath our boughs
And felt His wrestling spirit's vows,
While high upon her ancient hills,
Jerusalem, walled in smugness slept
Nor guessed that her own Savior wept
Beyond the Kedron's full spring rills.

We trembled with His lonely woes,
We longed to crash on all His foes,
We saw His face when He arose—a Conqueror!

So for His sake we cannot die,
But from our gnarled, decrepit root
Send up a new young slender shoot
To tell His victory to the sky.
Before our old self bows to earth,
We give a scion olive birth
To witness what we learned that night
When Christ slew death within our sight
And to our hushed Gethsemane
Entrusted immortality.

—Magdaleine Sweeny Miller

GETHSEMANE

In golden youth when seems the earth,
A summer land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies,
Somewhere veiled under evening skies,
A garden which we all must see—
The Garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh and say how glad we are.
We hurry on; and hurrying, go
Close to the border-land of woe,
That waits for you, and waits for me
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it in your way.
All paths that have been, or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine", who only pray,
"Let this cup pass", and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox

• To Read

"Christ and the Fine Arts" by C. P. Maus.
This will help to understand the picture and the way in which pictures help to understand Christ.

"Life and Words of Christ" by C. Geikie.
This is the old standard and one of the best lives of Christ. Be sure to read the portions which tell of Gethsemane and its significance so you can quote it in the meeting and be ready to contribute to the discussion intelligently.

"The Master" by W. R. Bowie.
A much more recent treatment of our Lord's life.

"Life of Christ" by G. Papini.
The famous Italian has written here a stirring life of our Lord. Do not fail to read the sections on our topic.

• To Do

- Stand by people in trouble.
- Pray always.
- Do God's will at any cost.

Prepare for your Gethsemanes by thorough knowledge of the Scriptures and by habits of prayer and obedience to God.

For February 4

(Continued from Page 26)

educated heart the tongue can be an instrument of moral and spiritual confusion. As the President used "the freedom of speech" idea, he meant that men should be free to investigate and provide new and better ways of living together, to express and debate these ways in public and in private, and to promote their acceptance in the community. It includes the right to criticize government, society, and industry. The freedom involves all of us in the moral obligation to be intelligent, unselfish, and helpful to all our fellow-men.

4. The Bounds of This Freedom

The Christian looks upon this freedom as a spiritual privilege to be exercised with love and taste. It is a gift vouchsafed to us by God to be used primarily in extending the Kingdom of God among men. In Luther's Explanation of the First Article of the Creed we have learned that "God has given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind . . . for all which I am in duty bound to thank, praise, serve, and obey Him".

The freedom does not imply that a person has either the moral or the legal right to say anything that comes to mind. There are laws which punish slander, libel, and perjury. Only a fool fails to sieve his words. The Christian especially will test his words by the standard, "Are they true, are they kind, are they necessary?" He will refrain from hypocrisy, gossip, and defamation. He asks himself, "Will my speech help build a better community?" His purpose is to say things which help and heal "the wounded world", enlighten and clarify "the world's confusion", and above all glorify Christ and cause men to love and serve Him.

(Continued on Page 29)

5. The World Is Waiting for the Right Word

The means of communicating our thoughts to one another have been improved beyond the imagination of our fathers. Telegraph, telephone, radio, and many recording devices send speech around the world in a few seconds and preserve what we say for unborn generations. We create new words and add new meaning to old ones. When the war is over America will have so much to share with the nations of the world, our science, our art, and our education, especially. But these alone will not bring peace and understanding to the troubled heart of mankind.

The world is waiting for the Word of God in Christ Jesus who is full of grace and truth. To make this "Word of God Incarnate" known among men and nations is the highest use of the freedom of speech. Then shall the nations of the earth sing the words of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'" (Isaiah 52:7) The world is waiting for the sunrise, when the knowledge of the Lord Jesus Christ shall cover the earth as the waters cover the sea. It is the Christian's privilege and duty to tell "the good news" that Christ has come to bring His peace and goodwill among men.

• Questions That Develop the Topic

1. Does the Constitution of the United States guarantee freedom of speech? Show where.
2. Has the right of freedom of speech been restricted recently? Where? Why? Does war hinder freedom of speech? Is democracy or totalitarianism more favorable to freedom of speech?
3. What relation to freedom of speech does ability to read and write have?
4. Does Luther's explanation of the Second and Eighth Commandments bear on this subject?

5. What is a good rule for deciding whether or not to say anything?

6. Should Christians speak out against moral and social evils?

7. How could freedom of speech be used in your own community to correct such evils as gambling?

8. Should Christians talk about the blessing and benefits of our Faith to others?

9. What is meant by witnessing for Christ? Are we free to do that?

10. In what way does foreign mission work open up freedom of speech? How much does it depend on freedom of speech. Is teaching Christianity forbidden anywhere? Where?

11. How is freedom of speech related to a just and durable peace?

• What Others Have Said

Speech is civilization itself. The word even the contradictory word, preserves contact. It is silence that isolates.

—Thomas Mann in the "Magic Mountain"

A word fitly spoken is like apples of gold in pictures of silver.

—Proverbs 25:11

"Boys flying kites haul in their white-winged birds. . . . You cannot do that when you are flying birds, nor when your birds are words."

I do not believe what you say but I'll defend to the death your right to say it.

—Voltaire

The words that I speak unto you are spirit and they are life.—Jesus.

• To Read

"The Silent Billions Speak" by Frank Laubach. "Case for Democracy" by A. F. Gilmore, in the Christian Science Monitor for October 1942.

"Four Freedoms for Which We Fight" in "Saturday Evening Post" for February 20, February 27, March 6, March 13, 1943.

"Free World" by Sumner Welles in "Vital Speeches", December 1, 1942.

"Official Interpretation of the Four Freedoms" by E. Davis in "Congressional Digest", October 1942.

"Who Believes in the Four Freedoms?" by F. Saddler in "Christian Science Monitor", April 10, 1943.

• To Do

Start a group or have your League be the group to be alert to infringement of the right to freedom of speech in your community, in the Nation or in the Church. Note especially the occasions when this right is restricted or denied or when it is abused.

Call attention to these facts.

Use your own freedom of speech to stand up for the rights of others to freedom of speech.

The group should be especially active in speaking freely for Christ and the Kingdom of God.

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Connecticut Goes to Waterbury For 39th Annual Convention

(Picture of Convention will be found on Page 31)

About 200 Leaguers and guests attended the 39th Annual Convention of the Connecticut State Luther League, which was held October 1st at the First Lutheran Church, Waterbury, Conn.

The Convention opened with an informal party on Saturday evening for those guests who stayed overnight. Color films taken by Bob Mausolf at Silver Bay were shown, and games and group singing highlighted the program.

President Knubel, Speaker

Rev. F. R. Knubel, D.D., newly-elected President of the New York Synod, was the guest speaker at the World-wide Communion Service which was led by the host pastor, Rev. Robert R. Heydenreich, S.T.M. Dr. Knubel's topic, "A Good Soldier of Christ", was both timely and interesting. He declared a good soldier is bold, courageous, alert and obedient to a fault, and that selfishness and lack of control of temper are some of the things we must overcome in our fight against our greatest enemy, ourselves.

Doris Weiss, retiring President, conducted the afternoon business session, which was opened with a short devotional led by Pastor Heydenreich. Various committee reports on the year's activities were read and a budget for the coming year was approved. It was decided to hold three rallies—Educational, Life Service, and Missionary, during the coming year and to continue editing the State League paper, "The Lamplighter".

New Officers Chosen

The nominating committee submitted its report and the following were subsequently elected: President, Gladys Gritz, Meriden; Vice-President, Frieda Eberhardt, Hartford; Treasurer, Herta Zeiting, Hartford; Corresponding Secretary, Winifred Leupold, New Britain; Recording Secretary, Marion Siebart, Bridgeport; Archivist, Gladys Bronkosky, New Britain. Rev. Herbert D. Dichsen and Rev. Robert A. Heydenreich are the advisors.

Luther League of America Representative Heard

After the convention photo, Howard Turkheimer, Treasurer of The Luther League of America, spoke on some changes which had been made in the national program and in the new war service program. He invited questions during the following relaxation period. During supper various Leaguers presented reports on the summer camps at Pine Crest Dunes, Silver Bay and Northfield. Rev. Conrad Reisch, of St. Paul's Lutheran Church, Bridgeport, extended an invitation for next year's convention.

At seven-thirty an impressive candle-light service was held in the church where the Convention Chaplain, Rev. John C. Dries, of Bridgeport, delivered an inspiring address. Howard Turkheimer, Jr., Representative of The Luther League of America, installed the newly-elected officers of the Young People's and Senior divisions, and sent them forth to do their utmost for the furtherance of Christ's kingdom here on earth.

—Eleanor Wenkert

Financial Reports

SUSTAINING MEMBERSHIP FUND

January 1, 1944 to November 30, 1944

WAR SERVICE PROGRAM *

December 9, 1944

Northern California	\$ 7.26
Southern California	
Canada	
Columbia District	
Connecticut	5.00
Florida	22.48
Georgia-Alabama	17.58
Illinois	44.55
Indiana	21.40
Iowa	26.45
Kansas	28.00
Kentucky-Tennessee	
Manitoba	54.25
Maryland	4.00
Michigan	129.55
Midwest	
Minnesota	13.25
Mississippi	
Montana	
Nebraska	15.14
New Jersey	61.10
New York	168.42
North Carolina	26.12
Ohio	20.75
Pacific Northwest	5.00
Pennsylvania:	
Central Pennsylvania	192.91
Ministerium	369.39
Pittsburgh	108.09
Rocky Mountain	5.25
South Carolina	229.57
Texas	44.73
Virginia	74.06
West Virginia	38.63
Wisconsin	3.25

\$1736.18

* This is not only a revised statement as of the date given, but it has been corrected. The report as given in the December issue was in error in several items.

★ ★ ★

DUES REPORT

December 6, 1944

	Quota	Paid
5—Northern California	\$28.00	\$28.00
Southern California	71.00	
Canada	256.00	205.00
17—Columbia District	12.50	12.50
3—Connecticut	43.00	43.00
Florida	40.25	
19—Georgia-Alabama	87.50	87.50
Illinois	193.75	70.00
Indiana	126.50	65.00
12—Iowa	92.00	92.00
11—Kansas	90.50	101.25
4—Kentucky-Tennessee	42.75	42.75
14—Maryland	244.75	244.75
7—Michigan	81.25	83.00
8—Midwest	121.75	121.75
Minnesota	140.50	
Mississippi	17.25	11.10
Montana	6.75	
Nebraska	104.50	55.00
2—New Jersey	147.25	147.25
9—New York	225.00	227.00
15—North Carolina	666.50	666.60
16—Ohio	375.00	375.00
13—Pacific Northwest	33.50	38.50
Pennsylvania:		
Central Pennsylvania	450.25	337.68
Ministerium	1,093.00	842.04
Pittsburgh	328.50	164.25
6—Rocky Mountain	15.00	15.00
10—South Carolina	312.25	354.25
Texas	74.00	49.45
18—Virginia	243.00	243.00
1—West Virginia	46.00	46.00
Wisconsin	78.50	25.00
Manitoba	71.00	

\$4,793.62

League	Quota	Total Paid	Loyalty	Cont. Service	Gift Honor Mem'l
Northern California	\$15.00	\$ 1.00		\$ 1.00	
Southern California	50.00	30.00	\$ 5.00	10.00	\$15.00
16—Canada	150.00	192.67	140.67	12.00	40.00
Columbia District	25.00				
3—Connecticut	25.00	27.00	5.00	7.00	15.00
Florida	25.00				
2—Georgia-Alabama	45.00	87.00	30.00	12.00	45.00
Illinois	175.00	68.52	27.27	14.25	27.00
14—Indiana	85.00	92.16	33.70	53.46	5.00
10—Iowa	55.00	62.70	35.00	27.70	
9—Kansas	80.00	143.00	85.00	3.00	55.00
13—Kentucky-Tennessee	30.00	30.00	5.00	10.00	15.00
12—Maryland	215.00	305.12	127.72	77.40	100.00
15—Michigan	35.00	63.00	43.00		20.00
11—Midwest	80.00	110.00	75.00	20.00	15.00
Minnesota	80.00	33.55	15.55	18.00	
4—Mississippi	10.00	12.25		12.25	
Montana	10.00				
Nebraska	60.00	55.00		9.00	46.00
8—New Jersey	75.00	104.00	35.00	59.00	10.00
6—New York	240.00	355.84	75.00	43.75	237.09
7—North Carolina	425.00	467.00	345.00	62.00	60.00
Ohio	200.00	122.40	55.00	18.40	49.00
Pacific Northwest	20.00				
Pennsylvania:					
17—Central Penna.	360.00	430.06	83.00	153.75	193.31
Ministerium	655.00	640.05	130.81	239.00	270.24
Pittsburgh	275.00	164.87	20.00	42.50	102.37
Rocky Mountain	20.00				
1—South Carolina	220.00	367.66	58.91	205.00	103.75
Texas	45.00	43.00	20.00	8.00	15.00
5—Virginia	180.00	234.28	179.53	54.75	
West Virginia	40.00	22.00	10.00	7.00	5.00
Wisconsin	25.00				
Manitoba		5.00			5.00
Special		27.50	10.00	2.00	15.50
		\$4,296.63	\$1,650.16	\$1,182.21	\$1,464.26

★ ★ ★

In Memoriam



God called our loved ones, but we lose not wholly, What He has given; They live on earth in thought and deed, as truly As in His Heaven

Whittier

Memorialized in Sustaining Membership Fund

MELTON WAGNER

Memorialized by
St. John Luther League, Schuyler, Nebraska

LT. CHRIS AHRENS

Memorialized by
Christ's Luther League, Davenport, Nebraska

LT. TED RING

Memorialized by
Grace Luther League, Hooper, Nebraska

OTTO BREYMAN

Memorialized by
St. Paul's Luther League, Auburn, Nebraska

WILLIAM AZER, Jr.

Memorialized by
Senior Luther League, Redeemer Lutheran Church, Utica, New York

MRS. THOMAS H. LOGAN, Sr.

Memorialized by
Thomas H. Logan, Sr.

PVT. MAYNARD P. FUHRMAN

Memorialized by
York District Luther League, York, Pennsylvania

DR. CARL F. KNOLL

Memorialized by
St. Peter's Luther League, Scranton, Pennsylvania

SUSTAINING MEMBERSHIP REPORT, DEC., 1944

NORTHERN CALIFORNIA	- -	Total 1
SOUTHERN CALIFORNIA	- -	Total 14
CANADA	- - - - -	Total 33
COLUMBIA DISTRICT		
CONNECTICUT	- - - - -	Total 10
Robert Reisch		
FLORIDA		
GEORGIA-ALABAMA	- - - - -	Total 23
ILLINOIS	- - - - -	Total 15
Members in Service, by Greater St. Louis District Luther League		
INDIANA	- - - - -	Total 52
IOWA	- - - - -	Total 29
KANSAS	- - - - -	Total 29
C/N Mary Blackburn		
KENTUCKY-TENNESSEE	- - -	Total 13
MARYLAND	- - - - -	Total 90
MICHIGAN	- - - - -	Total 5
MIDWEST	- - - - -	Total 33
Melton Wagner,		
Memorialized by		
St. John Luther League, Schuyler		
MINNESOTA	- - - - -	Total 13
MISSISSIPPI	- - - - -	Total 12
MONTANA		
NEBRASKA	- - - - -	Total 15
Mrs. W. F. Most,		
By Luther Memorial Luther League,		
Omaha		
Lt. Chris Ahrens,		
Memorialized by		
Christ's Luther League, Davenport		
Lt. Ted Ring,		
Memorialized by		
Grace Luther League, Hooper		
Otto Breyman,		
Memorialized by		
St. Paul's Luther League, Auburn		
Eldon Johnson		
Rev. Henry Dumler		
Eldora Volker		
Claude C. Nordbrock		
NEW JERSEY	- - - - -	Total 64
NEW YORK	- - - - -	Total 68
Intermediate and Young People's Groups,		
Trinity Luther League, Herkimer		
Pvt. Ernest C. Bohe, U. S. A.		
Luther Leaguers in Service		
Pfc. Myron C. Clemens,		
By Syracuse District Luther League		
William Azer, Jr.,		
Memorialized by		
Senior Luther League, of Redeemer Lutheran Church, Utica		

Lt. Robert C. Huf, U. S. A.,		
By St. John's Lutheran Church, Syracuse		
Donald Prigge,		
By Syracuse District Luther League		
Atonement Luther League, Saugerties		
Mrs. Charles Legler		
Betty Sager		
Carolyn G. Smith		
John Edward Teal, S 1/C		
Jane E. Rosell		
Mrs. Thomas H. Logan, Sr.,		
Memorialized by		
Thomas H. Logan, Sr.		
Ruth Mortensen		
NORTH CAROLINA	- - - - -	Total 136
OHIO	- - - - -	Total 28
Zion Luther League, Canton		
Austin Shell, Wittenberg College		
Mr. and Mrs. Russell McCullough		
PACIFIC NORTHWEST		
PENNSYLVANIA:		
Central Pennsylvania	- - - - -	Total 182
Pvt. Maynard P. Fuhrman		
Memorialized by		
York District Luther League		
Rev. Howord O. Walker		
Miss Ruth A. Heckaman		
Boys and Girls in Service,		
By St. Paul's Luther League, York		
Boys and Girls in Armed Forces,		
By St. Paul's Luther League, Hanover		
Boys and Girls in Armed Service,		
By St. Paul's Luther League, Spring Grove		
Boys in Armed Forces,		
By St. Luke's Luther League, Chanceford		
Members in Armed Forces,		
By Zion Lutheran Church, Glen Rock		
Cpl. Clyde H. Seitz, U. S. A.		
Lt. Carl E. Seitz, U. S. A.		
Dawson Baker		
Charles Smith		
Rev. Snyder Alleman		
Pearl Hoke		
Dale Hoffman		
Mrs. William Krebs		
Reba Krebs		
Mildred Shreiner		
Alice Stauffer		
Beulah Stauffer		
May Stauffer		
Mary Dicely		
Robert T. Menges		
Rev. H. B. Burkholder		
Ministerium	- - - - -	Total 296
Rev. and Mrs. James F. Lambert,		
By St. Paul's Luther League, Catsaauqua		
Helen Shertz		

Mrs. Frederick Fairclough		
Doris Jean Thatcher		
Elinore Wackernagel		
Rev. Charles Kerschmar		
Arlene Wagner		
Rev. James Harrison		
Dale Sherr,		
Honored by Zion Luther League,		
Lancaster		
Rev. Lloyd Kleinfelter,		
By Shells Luther League, Shellsville		
David Splain,		
Honored by		
Ascension Luther League, Lancaster		
Luther Leaguers in the Service,		
By St. James Luther League, Columbia		
Carol Bagger		
Doris Haar		
Beulah Smith		
Dorothy M. Wolfe		
Luther Leaguers in the Service,		
By St. John's Luther League, Mohnton		
Dr. Carl F. Knoll,		
Memorialized by		
St. Peter's Luther League, Scranton		
LeRoy K. Reichenbach		
Mae Regall		
Pittsburgh	- - - - -	Total 54
Men and Women in the Armed Forces,		
By Emanuel Luther League, Bellevue		
T/5 P. M. Kitner, U. S. A.		
Mrs. Julia E. Sexauer		
Sylvia J. Earnest		
Elmira Gumbert		
Virginia Daer		
Goldie I. Harpster		
Arthur H. Hoffman		
Betty L. Briffin		
Jean H. Comstock		
Mary Schueltz		
David Leidig		
Herbert Schueltz		
John Schueltz		
Mildred Gergenske		
ROCKY MOUNTAIN	- - - - -	Total 27
SOUTH CAROLINA	- - - - -	Total 215
Elsie V. Schwartz		
Margaret Wolff		
Marie Pfahler		
TEXAS	- - - - -	Total 15
VIRGINIA	- - - - -	Total 75
WEST VIRGINIA	- - - - -	Total 10
WISCONSIN		
MANITOBA	- - - - -	Total 1



Thirty-ninth Annual Convention of The Connecticut State Luther League, held at Waterbury, October 1, 1944

WHAT TO DO IN JANUARY

(Continued from Page 19)

About the Topics

We asked some leaders of our Leagues sometime ago whether it is better to prepare the programs and topics so that all that the local League needs to do is to find someone to read what is printed, or if it is better to offer suggestions so that the local Leaguers can work out a better program for themselves. We find opinion about evenly divided. So in the topics we are going to try to please everybody. We will offer a program which will be generally good, but which probably never will be quite so good as one you might prepare for yourselves. We will print the Topic so that you will get something worthwhile even if you just read it, but it will never be as interesting or helpful as it might be if some of you would get to work and plan your own program as the needs of your local League require. Then we will also print questions, references, quotes, Bible Readings, etc., for those who really can and want to do a good job of leading a League meeting in the best possible way. It was suggested that we label the first part "For the CRAW's"—Content to Read Another's Writing"; and the second part, "WWB's"—"Will-ing to Work for the Best". But we will not do that, be-cause we know that there are Leagues where the best way they can have their meetings is by using the material someone else prepares. In using it they will learn, so that as time goes on they will dig for themselves, too, and make their meetings still better.

About the Reading Course

No Reading Course is offered for Seniors or Young People this year. This is because we believe we can render better service to you by reviewing good books each month in "The Luther League Review". This judgment has been borne out by a poll taken of our Leagues in which every-one agreed that it is better to do it this way. Each month we expect to present to you two or three good books. If you have an Efficiency Standard which includes reading the books of the Reading Course, we would suggest counting the reading of any **five of the books** reviewed during the year as the equivalent of that point in the Efficiency Standard.

THE LUTHER LEAGUE CONFRONTS THE CHURCH CONVENTION

(Continued from Page 4)

were so many different varieties of Lutherans. To read it here may be somewhat disillusioning to them, despite our talk of unity. They never dreamed that their Lutheran Zion was so cut up into parts. For their comfort it should be stated that the organizationally divided Lutheran Zion is not generally the result of dissension and disagreement, but rather the separations incident to the differences in national origins. In other words, they did not withdraw from each other, they simply grew up apart.

While that explanation is true, those who live in the midst of the varieties of Lutherans will perhaps not take as sanguine a view of the situation. They will remember some failure to cooperate at a given time and perhaps some definite competing for influence in the community, not always to the glory of Christ but rather to the glory of this or that group. Nevertheless, despite our human failings and frailty, which beset Lutherans no less than they do other Christians, there are definite signs of a new approach to the solution of the problems which the years of separation have created. As The Luther League of America in its earlier days when it was inter-synodical did so much to bring about some of the mergers of the last twenty-seven years, so, it is hoped, in the days to come it may be instrumental in giving encouragement to still

larger Lutheran cooperation in every department of Church life, and most especially in youth work.

The highwater mark of Luther League interest in the Minneapolis Convention doubtless came when the new Executive Secretary-elect was introduced to the body. It certainly was the high point of the report. If one can prophecy from the warmth of welcome given Rev. Joseph W. Frease, the Luther League should, beginning with its golden anniversary year, embark upon a new period of growth and expansion, ably supported by a Church which has an increasing sense of responsibility towards its youth.

★ ★ ★

THE OTHER HALF OF THE ENVELOPE

(Continued from Page 13)

I have had—and many other Americans with me—to obtain first-hand information on the results of foreign mission work. It is my belief that there will be many returning American servicemen who, because of their contact with native Christians, will be much more zealous in their interest in foreign missions, and who will influence others to rediscover the "other half of the church offering envelope".

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CHAS. J. SMITH, D.D., LL.D., President

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